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II.—ELIZABETHAN TRANSLATIONS FROM THE
ITALIAN: THE TITLES OF SUCH WORKS
NOW FIRST COLLECTED AND
ARRANGED, WITH
ANNOTATIONS.

III. MISCELLANEA.

INTRODUCTION.

The whole bibliography of Elizabethan translations from the Italian, as far as my researches have gone up to the present time, consists of 404 separate titles. Of these, I have already published 70 numbers in Part I, "Romances in Prose" (*Publications of the Modern Language Association of America*, Vol. x, No. 2, June, 1895), and 82 numbers in Part II, "Poetry, Plays, and Metrical Romances" (*Ibid.*, Vol. xi, No. 4, December, 1896). The "Miscellanea," Part III, comprise 252 numbers, so many that I have found it convenient to divide them. The present paper contains 111 titles, classified under the general heads, religion and theology, science and the arts, grammars and dictionaries, and proverbs. It will be followed by a second section dealing with history and politics, voyages and discovery, manners and morals, and Italian and Latin publications in England. I need hardly add that this is merely a working classification. Many of the titles are obvious enough, but as is well known the Elizabethans exercised a lively fancy in the naming of books. To one uninstructed in the Elizabethan love of color and melody in phraseology, *A Joyfull Jewell* does not at once suggest a treatise on the plague, nor *A Divine Herball* a sermon, nor the *Enimie of Idlenesse* a complete letter-writer. I have no doubt but that with a wider acquaintance with the subject I should reclassify to a certain extent.

In this connection I wish to repeat, from the Introduction to Part I, that this bibliography has grown out of some studies into the Italian origins of the Elizabethan drama. The sources of so many plays are to be found in the popular translations from the Italian of the time, sometimes through the French or Spanish, that I found it impossible to go on with a systematic study of the origins until I had collected the translations. For this reason I use the term Elizabethan in its large sense, to include the entire cycle of the great drama, approximately from the accession of Edward VI. to the Restoration, from 1549 to 1660, with some extension at both ends of this period. This occurs in the case of authors whose literary activity overlaps the dates fixed upon; for example, among the religious translations, the sermons of the great Italian preacher, Ochino, began to be turned into English under the Protestant influence of Henry VIII., and the works of the grammarian, Torriano, run half way through the reign of Charles II. In each section I have kept to the chronological order of publication. This shows at a glance the growth of the Italian influence, besides throwing out side-lights that open up many interesting questions. It will be noticed that the religious influence, with only one exception, is at first exclusively Protestant, while after 1600 the Roman Catholic faith is accorded a hearing. One of the most novel and striking aspects of the whole question is the showing here made for Italian Protestantism in England. Roger Ascham refers to an Italian church in London in his time:—

“Thies men, thus Italianated abroad, can not abide our Godlie Italian chirch at home: they be not of that Parish, they be not of that felowshyp: they like not the preacher: they heare not his sermons: Excepte somtyme for companie, they cum thither to heare the Italian tonge naturally spoken, not to heare Gods doctrine trewly preached.”

The Scholemaster, p. 85 (ed. 1570).

Whether John Florio's father was the preacher whose Italian the young courtiers went to listen to, or not, I do

not know, but he appears here as an Italian preacher in London patronized by Cranmer and Cecil, and the author of a life of Lady Jane Grey and a catechism for children, both in Italian. Peter Martyr occupies a large space in the early history of the Established Church. Archbishop Cranmer made him professor of ecclesiastical law at Oxford and some of the ablest Anglican divines learned theology at his feet, among them Archbishop Grindal, Bishops Jewel and Ponet, and Dean Nowell.

It is for the most part a childish sort of science, much mixed with alchemy and magic, as it gets itself translated for Englishmen, but John Halle's *Lanfranci* and Porta's *Natural Magick* represent at least in this list the great Italian anatomists and physicists of the sixteenth century. During the years 1583, 1584 and 1585 Giordano Bruno brought out five books in London. He tells us how he was invited by Fulke Greville to meet Sidney and others, in order that they might hear "the reasons of his belief that the earth moves." "We met," says Bruno, "in a chamber in the house of Mr. Fulke Greville, to discuss moral, metaphysical, mathematical and natural speculations."

In the arts we see the Italians the intelligent teachers of a great variety of subjects, from the building of palaces to the making of ink and the breaking in of horses.

I would call attention to the wide use of dialogue as a form of literary expression. Bruno uses it, and Machiavelli, and even a book on gunnery is written in dialogue. How much the dialogue form, copied from Italian into English, may have had to do with the development of the great dramatic cycle of the Elizabethan period, can be a matter of conjecture only, but there is hardly a doubt, I think, but that it acted as a sort of bed of Procrustes for the poets of the time. It throws light on the non-dramatic Elizabethan dramatists. It explains the dull, ponderous plays, like *Locrine* and *Covent Garden*, which move across the stage, whether as tragedy or comedy, with elephantine tread. It explains why the sweet,

bright fancy of John Day soars but lamely, with clipped wings, in the dramatic form. Neither Nabbes, nor Day, nor Munday, nor many another Elizabethan playwright, should have written plays.

As many of the authors mentioned in this paper are little known, I have interspersed a few biographies, and now and then I have given some account of a particular book. The aim of the notes has been simply to clear up the subject; if, perchance, they add interest to it, I shall be twice paid, once in my own pleasure in these studies, and again in sharing it.

a. RELIGION AND THEOLOGY.

1547. *Five Sermons, translated out of Italian into Englishe, Anno Do MDXLVII.*

London, by R. C. [probably Robert Crowley] for William Beddell. 1547. Sm. 8vo.

Translated from the *Prediche* of Bernardino Ochino, of Siena, 1487–1564. Ochino was an Italian Protestant, whose restless disposition brought him many vicissitudes in life. Having become an Observantine friar, he renounced his vows to study medicine, but not finding medicine to his taste, he reëntered his order, only to leave it again to become a Capuchin. In 1538 he was elected vicar-general of the Capuchins, and travelled all over Italy preaching, the people everywhere flocking to hear him. About 1542 he became a Protestant, preaching that doctrine in Geneva, where he was welcomed by Calvin, and in Augsburg. Shortly before the death of Henry VIII. he accepted the invitation of Archbishop Cranmer to go to England, and under Edward VI. he was made a prebendary of Canterbury and received a pension from the king's privy purse. At the accession of Mary, he became the pastor of the Italian Protestant church in Zurich, through the friendly offices of Henri Bullinger. He was exiled from Switzerland, in 1563, on account of his *Dialogue of Polygamy*, dialogue twenty-one of his *Dialogi XXX*, and spent the last

year of his life in wandering from place to place; after seeing three of his four children die of the plague at Pinczow, Poland, he himself died at Schlakau, Moravia, towards the end of 1564.

Bernardino Ochino was the intimate friend of Bembo, Tolomei, Pietro Martire, and Vittoria Colonna. Besides several volumes of *Prediche*, his most famous work is the *Tragedy*, translated by Bishop Ponet, 1549. See *Dialogue of Polygamy*, 1657.

1548. *Sermons of the ryght famous ād excellent clerke Master Bernardine Ochine, etc.*

A. Scoloker: Ippeswich. 1548. 8vo. Black letter. Without pagination. *British Museum*.

Dedicated to Edward Seymour, Duke of Somerset, by "Rychard Argentyne," the translator.

This is another translation from the popular *Prediche* of Bernardino Ochino; they are controversial tracts, rather than sermons, and were written to explain and vindicate his change of religion. The collection contains sermons 1 to 6 of the later edition, entitled *Certayne Sermons*, etc. [1550?], translated in part by Lady Bacon.

1549. *A tragoedie or Dialoge of the unjste usurped Primacie of the Bishop of Rome, and of all the just abolishyng of the same, made by Master Barnardine Ochine, an Italian, and translated out of Latine into Englishe by Master John Ponet Doctor of Diuinitie, never before printed in any language.* Anno Do. 1549.

Imprynted for Gualter Lynne: London. 1549. 4to. Black letter. Library of Edward VI. Royal Library. *British Museum*, (2 copies).

Dedicated to King Edward VI., by Bernardinus Ochinus Senensis.

The parties that doe speake in thys dialoge are these—

- i. Lucifer and Beelzebub.
- ii. Boniface the third, & Doctour Sapience secretary to the Emperour.
- iii. The people of Rome. The Church of Rome.
- iiii. The Pope, and men's iudgement and the people of Rome.
- v. Thomas Massuccius the master of the horse. Lepidus the pope's chamberlain.
- vi. Lucifer and Beelzebub.
- vii. Christ and Michaell and Gabriell archangelis.
- viii. King Henry viii. and Papiste, and Thomas Archbishop of Canterbury.
- ix. King Edward vi. and the Counsell.

"This remarkable performance, originally written in Latin, is extant only in the translation of Bishop Ponet, a splendid specimen of nervous English. The conception is highly dramatic; the form is that of a series of dialogues. Lucifer, enraged at the spread of Christ's kingdom, convokes the fiends in council, and resolves to set up the pope as Antichrist. The state, represented by the emperor Phocas, is persuaded to connive at the pope's assumption of spiritual authority; the other churches are intimidated into acquiescence; Lucifer's projects seem fully accomplished, when Heaven raises up Henry VIII. and his son for their overthrow. The conception bears a remarkable resemblance to that of *Paradise Lost*; and it is nearly certain that Milton, whose sympathies with the Italian Reformation were so strong, must have been acquainted with it."

Richard Garnett.

John Ponet, or Poynt, 1514(?)–1556, was not only a great preacher, but a man of learning, knowing mathematics, astronomy, German and Italian, besides being a good classical scholar and theologian. The *Tragedy*, translated from Ochino's manuscript, brought him to the notice of the Pro-

tector Somerset, who is mentioned in the dedication, and Ponet was made successively Bishop of Rochester and of Winchester. He was somewhat unscrupulous, and is thought to have voiced the opinion given by himself, Cranmer, and Ridley, when consulted about the Princess Mary's hearing mass, 'that to give license to sin was sin; nevertheless, they thought the king might suffer or wink at it for a time.' (Strype, *Memorials*, II, 1, 451.)

Upon the accession of Queen Mary, Bishop Ponet was deprived, and Stephen Gardiner reinstated in the bishoprick of Winchester. Stow asserts, and Froude after him (*History of England*, Vol. VI, Chap. 31), that Ponet was out in Sir Thomas Wyatt's rebellion, in 1554. Eventually he found his way to Peter Martyr, at Strasburg, where he seems to have lived comfortably enough. "What is exile," he wrote to Bullinger at Zurich, "a thing painful only in imagination, provided you have wherewith to subsist."

At his death, in 1556, his library came into the possession of Sir Anthony Cooke.

[1550(?)] *A discourse or traictise of Peter Martyr Vermill a Florētime . . . wherein he openly declared his . . . iudgemente concernynge the Sacrament of the Lordes supper, etc.* [Translated from the Latin by Nicholas Udall.]

London: R. Stoughton. [Under Vermigli the *British Museum Catalogue* gives the date [1550?], but under Udall [1558?].] 4to. Black letter.

Pietro Martire Vermigli, 1500–1562, was of a noble Florentine family. He entered the order of Augustine friars, and soon became distinguished for his learning and piety. Having turned Protestant, he was invited to England in 1547 by Archbishop Cranmer and the Duke of Somerset to assist in the English reformation. Cranmer made him a professor at Oxford, and one of three commissioners charged with drawing up a new code of ecclesiastical laws to take the place of the Canon Law of the Catholic church.

When Queen Mary came to the throne, Peter Martyr asked leave to return to the continent, and it is one of the generous acts of Gardiner, Bishop of Winchester, that he supplied the Italian the means to get back to Strasburg. Here he resumed his post as professor of theology, subsequently removing to Zurich to teach the same subject.

Peter Martyr wrote commentaries on some of the principal books of the Old and the New Testament, and several treatises on dogmatic theology, and at one time ranked next to Calvin as a Protestant writer. He was more learned than Calvin, of moderate counsels, and wished to unite the various sects broken off from the Catholic Church, for which he always retained an affection. He was married twice.

[1550(?)] *Certayne Sermons of the ryghte famous and excellent clerk Master B. Ochine, now an exyle in thys lyfe for the faithful testimony of Jesus Christe. Faythfully translated into Englyshe.*

J. Day: London. [1550?.] 8vo. Black letter. *British Museum.*

This is another collection of sermons translated from Ochino's *Prediche*; the first six, by Richard Argentine, had already appeared in *Sermons of the ryght famous ad excellent clerke Master Bernardine Ochine*, 1548. The last fourteen sermons were translated by Ann Cooke, second daughter of Sir Anthony Cooke, afterwards second wife to Sir Nicholas Bacon and mother of Sir Francis Bacon. Sir Anthony Cooke, tutor to King Edward VI., had five daughters who all made brilliant marriages. Mildred, the eldest, was the second wife of William Cecil, Lord Burghley, and of the three younger daughters, Katherine became the wife of Sir Henry Killebrew, Elizabeth, the wife (1) of Sir Thomas Hoby, and (2) of John, Lord Russell, son of Francis, second Earl of Bedford, and Margaret married Sir Ralph Rowlett.

Ann Cooke was one of the learned women of her time, and is said to have been able to read Latin, Greek, Italian

and French, "as her native tongue." She was a fervent Protestant, inclined to Puritanism, and translated Ochino's *Prediche* before her marriage to Sir Nicholas Bacon. Her most interesting work is a translation from the Latin of Bishop Jewel's *Apologia Ecclesiae Anglicanae*, 1562, entitled *Apologie, or answer in defence of the Church of England*, 1562 and 1564. Both editions appeared without the author's name, but the second one contains a prefatory address to Lady Bacon as the translator, by Archbishop Parker. It seems that she had submitted the ms. to him, accompanied by a letter written in Greek. He returned it printed, "knowing that he had hereby done for the best, and in the point used a reasonable policy; that is, to prevent such excuses as her modesty would have made in stay of publishing it."

The translation is referred to in *A Declaration of the True Causes of the great Troubles, presupposed to be intended against the realme of England*, 1592, p. 12.

"The apologie of this Church was written in Latin, & translated into English by A. [nn] B. [acon] with the comendation of M. [ildred] C. [ecil], which twaine were sisters, & wives unto Cecill and Bacon, and gave their assistance and helping hands in the plot and fortification of this newe erected synagog." Queen Elizabeth thought so highly of the *Apologie* that she ordered a copy of it to be chained in every parish church in England. (G. P. Fisher, *History of the Christian Church*, p. 374.)

Theodore de Bèze, who knew of Lady Bacon's learning and piety from her son Anthony, dedicated his *Meditations* to her.

Many of Lady Bacon's letters to her sons Anthony and Francis are extant, and some of them have been printed in Spedding's *An Account of the Life and Times of Francis Bacon*. They are thickly interspersed with quotations from Greek and Latin writers, but the English is vigorous, and the picture of family relations presented is highly interesting. The mother never relinquished her authority over her sons, even as grown men, and one of them Lord Chancellor of

England. She took the liveliest interest in their affairs, and reproved them sharply, if they neglected to make known to her what they were doing. The young men were both dutiful sons, and the second clause of Sir Francis Bacon's will reads,—“For my burial, I desire it may be in St. Michael's church, near St. Alban's—there my mother was buried.”

[1550?] *Fouretene Sermons, concerning the Predestinacion and Eleccion of God: very expediente to the settinge forth of hys Glorye among his Creatures. Translated out of Italian [of Bernardino Ochino] into oure natyve Tounge by A. C. [Ann Cooke.]*

London, by John Day and W. Seres. [1550 ?.] Sm. 8vo. Black letter. Edited by G. B. *British Museum.*

Dedicated by A. C. to her mother, the Lady F.

These *Fouretene Sermons* are numbers 12 to 25 of the collection, entitled *Certayne Sermons*, [1550 ?].

1550. *The Alcaron of the Barefote Friers, that is to say, an heape or nombre of the blasphemous and trifling doctrines of the wounded Idole Saint Frances [Francis [Bernardoni], of Assisi, Saint,] taken out of the boke of his rules, called in latin Liber Conformitatum [by Bartholomaeus Albizzi]; the selections made by E. Alberus].*

R. G. [rafton], *excudebat*, [London,] 1550. 8vo. B. L. *British Museum*, (2 copies). Also, London, 1603. 8vo. *British Museum.*

This work seems to have been translated from the French; a French original in the British Museum is of later date.

L'Alcoran des Cordeliers, tant en Latin qu'en François; c'est à dire, Recueil des plus notables bourdes & blasphemes . . . de ceux qui ont osé comparer Sainct François à Jesus Christ: tiré [by Erasmus Alberus] du grand livre des Conformitez, iadis composé par frere Barthelemi de Pise. . . . [Translated by Conrad Badius]. Parti en deux livres. Nouvellement y a esté adioustee la figure d'un arbre cōtenat par branches la conference

de S. François à Jesus Christ. Le tout de nouveau reveu & corrigé. Lat. and Fr. 2 pts.

G. de Laimerie. Genève. 1578. 12mo. British Museum.
Also, Amsterdam. 1734. 12mo. British Museum.

At the time of the Reformation Erasmus Alberus wrote a refutation of the *Alcoran*, with a preface by Luther. It is entitled, *Der Barfüßer Münche Eulenspiegel und Alcoran. 1542. [2nd edition.]* A Latin paraphrase of this, is *Alcoranus Franciscanorum; id est, Blasphemiarum et nugarum Lerna, de stigmatizado Idolo, quod Franciscum vocant, ex Libro Conformitatum [of Bartholomæus Albizzi, of Pisa]. Translated and abridged from the Eulenspiegel und Alcoran of E. Alberus. With the prefaces of M. Luther and E. Alberus.]*

Daventraie. 1651. 12mo. British Museum.

The *Liber Conformitatum Sancti Francisci cum Christo* was presented by the author, Bartolommeo Albizzi da Pisa, to the chapter of his order assembled at Assisi, in 1399, and the brothers were so pleased with it that they gave him the habit worn by St. Francis. The first printed edition appeared at Venice, folio, without date, and is one of the rarest incunabula. The editions of 1480 and 1484 have the title,

Li fioretti di San Francisco assimilati alla vita ed alla passione di Nostro Signore.

1550. *An epistle unto the right honorable and christian Prince, the Duke of Somerset written unto him in Latin, anone after hys deliverance out of trouble . . . translated into Englyshe by T. [homas] Norton.*

Imprynted . . . for Gualter Lynne: Londō. 1550. 8vo. Black letter. *British Museum.*

The epistle was written by Peter Martyr to Edward Seymour, Duke of Somerset, upon his release from the Tower, in 1550. Thomas Norton was only eighteen years old when he published the translation, which is the more interesting from the fact that the original letter is not extant. Norton was at the time amanuensis to the Duke of Somerset and undertook the translation at his desire.

The rest of Norton's literary work is curiously divided between legal papers, controversial Puritan tracts, twenty-eight metrical Psalms which he contributed to *The whole Booke of Psalmes collected into English metre by T. Sternhold, J. Hopkins, and others, etc.*, 1561, and the first three acts of *Gorboduc*, 1565, the earliest English tragedy. He was a Calvinistic barrister, and married (1) Margery, third daughter of Archbishop Cranmer, and (2) Alice Cranmer, his first wife's cousin. In 1571 he was made the first Remembrancer of the City of London, and as such was elected to a seat in the third Parliament of Elizabeth.

1550. *A notable and marveilous epistle of the famous Doctor Mathewe Gribalde, professor of law in the universitie of Padua; cōcerning the terrible iudgement of God, upon hym that for feare of men denieth Christ, and the knowne veritie: with a Preface of Doctor Caluine. Translated out of Latin intoo English by E. A.*

Worcester. [Printed by John Osmen.] 1550. [1570 (?) in the *British Museum Catalogue*.] 8vo.

The work was republished at London, by Henry Denham, for William Norton, without date:—"Now newly imprinted, with a godly and wholesome preservative against desperation, at all tymes necessarie for the soule: chieffly to be used when the deuill dooeth assaulte us moste fiercely, and death approacheth nighest."

The original is a Latin epistle by Matteo Gribaldi, called *Mopha*, entitled,—

Francisci Spierae, qui quod susceptam semel Evangelicæ veritatis professionem abnegasset damnassetque, in horrendam incidit desperationem historia, a quatuor summis viris, [C. S. Curio, M. Gribaldus, Henricus [Scrimzeor] Scotus, and S. Gelous,] summa fide conscripta: cum prae-fationibus Caelii S. C. et J. Calvinii & P. Vergerii Apologia . . . accessit quoque M. Borrhai, de usu quem Spierae tum exemplum tum doctrina afferat iudicium.

[Geneva? 1550?] 8vo. *British Museum*.

The translator was Edward Aglionby, recorder of Warwick, as appears from an acrostic contained in "An Epigram of the terrible example of one Francis Spera an Italian, of whom this book is compiled." The translation has been attributed to Edmund Allen, who died bishop-elect of Rochester, in 1559.

Francesco Spiera, or Spera, a juris-consult of Padua, became a Protestant, and subsequently retracted that faith publicly before the Holy Office at Venice. Returning to Padua, he died shortly afterwards in despair. His story seems to have made a profound impression on the Protestant world of the time, and for long after. It is the subject of an Elizabethan comedy, called *The Conflict of Conscience*, 1581, by Nathaniel Woodes, a minister of Norwich; "in *The Conflict of Conscience*," says John Churton Collins, "the struggle between the old faith and the new is depicted with an energy which is almost tragic in its intensity."

Stationers' Register B, for June 15, 1587, records, *A ballad of master Ffrauncis an Italian a Doctor of Lawe who denied the lord Jesus.*

I find also,

A Relation of the Fearefull Estate of Francis Spira, in the yeare 1548. [By N. B., i. e., Nathaniel Bacon.]

Printed by I. L. for P. Stephens, and C. Meredith, London, 1638. 12mo. *British Museum*. Also, 1640. 12mo. *British Museum*. 1665.

The first edition of the *Relation* came out anonymously, and it was not until the edition of 1665 that Nathaniel Bacon's name appeared on the title-page, when he is said to have 'compiled' the book. A Welsh translation was issued in 1820, and an edition of 1845, is styled, "*An Everlasting Proof of the Falsehood of Popery.*" The *British Museum* contains also duodecimo editions of the *Relation*, dated 1678, 1681, 1683, 1688, 1784, and 1815, in all eleven editions.

A French tragedy on the theme, by J. D. C. G., is entitled, *François Spiera, ou le Désespoir.*

1564. *Most fruitfull & learned Comentaries of Peter Martir Vermil [upon the Book of Judges] with a very profitable tract of the matter and places, etc. [With the text.]*

J. Day, London, 1564. Folio. B. L. *British Museum*.

Dedicated by the printer, John Daye, to the "Earle of Leicester."

A translation of *In librum Judicum . . . P. M. Vermilii . . . commentarii, etc.*

[Zurich. 1561. Folio.] 1571. Folio. *British Museum*.

Dedicated to Sir Anthony Cooke, father of Lady Bacon.

Peter Martyr lectured on the Book of Judges, and the ethics of Aristotle, at Strasburg, before a kind of college of the English exiles of Mary's reign, who gathered around him there. They were Edmund Grindal, afterwards Archbishop of Canterbury, John Jewel, afterwards Bishop of Salisbury and author of the *Apologia Ecclesiae Anglicanae*, Alexander Nowell, afterwards Dean of St. Paul's, John Ponet, the deprived Bishop of Winchester, Sir John Cheke, Sir Anthony Cooke, Sir Thomas Wroth, and others.

[1566.] *Pasquine in a Traunce. A Christian and learned Dialogue (contayning wonderfull and most strange newes out of Heauen, Purgatorie, and Hell) Wherein besydes Christes truth playnely set forth, ye shall also finde a numbre of pleasaunt hystories, discovering all the crafty conueyaunces of Antechrist. Wherunto are added certayne Questions then put forth by Pasquine, to haue bene disputed in the Councell of Trent. Turned but lately out of Italian into this tongue, by W. P. [histon?] Seene [and] allowed according to the order appointed in the Queenes Maiesties Iniunctions. Luke 19. Verily I tell you, that if these should holde their peace, the stones would cry.*

Imprinted at London by Wylliam Seres dwelling at the Weast ende of Paules at the signe of the Hedgehogge. [1566.] [1550? B. M.] 4to. Black letter. *Huth. British Museum*, (2 copies.) Also, no date, W. Seres, and 1584, 4to., Thomas Este.

This is a translation of *Pasquillus Ecstaticus, und cum aliis etiam aliquot sanctis pariter & lepidis Dialogis, quibus praecepta religionis nostrae Capita elegantissime Explicantur.*

[*Sine loco aut anno.*] Small 8vo.

This book was written by Caelius Secundus Curio, and was printed at Basle about 1550. It contains an account of Curio's escape from prison in Turin, where he was confined because of his Evangelical opinions.

1568. *Most learned and fruitfull Commentaries of D. P. Martir Vermilius . . . upon the Epistle of S. Paul to the Romanes; wherein are . . . entreated all . . . chiefe common places of religion touched in the same Epistle. With a table of all the common places, and expositions upon divers places of the scriptures, and . . . an Index . . . Trāslated out of Latine into Englishe by H. B. [Heinrich Bullinger.] [With the text.]*

J. Daye, London, 1568. Folio. Black letter. *British Museum*, (2 copies.)

A translation of *In epistolam S. Pauli Apostoli ad Romanos P. M. Vermilii . . . commentarii*, etc.

[Basle. 1558. Folio.] 1570. Folio. *British Museum*.

1569. *Most Godly Prayers compiled out of David's Psalmes by D. Peter Martyr. [Edited by J. Simler, and] translated out of Latin . . . by Charles Glemhan.*

W. Seres, London, 1569. 8vo. Black letter. *British Museum*.

A translation of *Preces sacrae ex Psalmis Davidis desumptae per D. P. M. V.*, etc.

Lyon. 1564. 16mo. *British Museum*.

1568. *The Fearfull Fancies of the Florentine Couper: Written in Toscane, by John Baptista Gelli, one of the free Studie of Florence, and for recreation translated into English by W. Barker. Pensoso d'altrui. Sene & allowed according to the order appointed.*

Imprinted at London by Henry Bynneman. Anno 1568. 12mo. 138 leaves. *British Museum*. Also, 1599. 12mo. *British Museum*. 1702. 8vo.

In an address to the reader, the translator says, “the talke that olde Iust the Couper hadde with himself, when he coulede not slepe did minister matter to the maker of this presente boke, who by other occasion hath made diuers other to his cōmendatiō in the Toscane tong. . . . John Baptista Gellie, for so is the tailer called, and for his wisdom chief of the vulgar uniuersitie of Florence, when I was ther, did publish these communications of Iust the Couper and his Soule, gathered by one Sir Byndo his nephew and a notarie.”

The work is divided into ten dialogues or “Reasonings.”—*British Bibliographer*, Vol. II, p. 207.

Giambattista Gelli was the author of the *Dialogue of Circe*, translated into English, in 1557, by Henry Iden. See I. *Romances in Prose*.

1576. *The Droomme of Doomes Day. Wherein the frailties and miseries of mans lyfe, are lyuely portrayed, and learnedly set forth. Divided as appeareth in the Page next following. Translated and collected by George Gascoigne, Esquyer. Tam Marti, quam Mercurio.*

Imprinted at London for Gabriell Cawood: dwelling in Paules Churchyard, at the Signe of the holy Ghost. 1576. 4to. Black letter. Pp. 276. *Huth. British Museum* (2 copies); 1586. 4to. Black letter. *Huth. British Museum*. Herbert mentions a third edition, without date.

Dedicated to Francis, second Earl of Bedford, to whom Gascoigne gives the following account of the book,—

“And thereupon, not many monethes since, tossyng and retossyng in my small lybrarie, amongst some bookes which had not often felte my fyngers endes in xv years before, I chaunced to light upon a small volumne skarce comely covered, and wel worse handled. For, to tell a truth unto your Honor, it was written in an old kynd of characters, and so torne, as it

neyther had the beginning perspicuous nor the end perfect : so that I cannot certaynly say, who shuld be the Author of the same. But as things of meane shewe outwardely, are not alwayes to bee rejected, even so in thys olde torne paumph-lette I found sundrye thinges, as mee thought, wrytten with suche zeale and affection, and tendynge so dyrectly unto the reformation of maners, that I dyd not onelye myselfe take great pleasure in perticuler reading thereof, but thought them profitable to be published for a generall commoditie : and thereupon, have translated and collected into some order these sundry parcells of the same. The which (as well bicause the Auctor is to me unknowen, as also bicause the oryiginal copies had no peculyar tytle, but cheefly bicause they do all tend zealously to an admonicion whereby we may every man walke warely and decently in his vocation) I have thought meete to entytyle *The Droomme of Doomes daye*. Thinking my selfe assured, that any souldier which meaneth to march under the flagge of God's favour, may by sounde of this Droomme be awaked, and called to his watch and warde with right sufficient summons."

The Droomme of Doomes Day is divided into three parts, which are thus set forth on the back of the title,—

- I. *The View of worldly Vanities. Exhorting us to contempne all pompes, pleasures, delightes, and vanities of this lyfe.*
- II. *The Shame of Sinne. Displaying and laying open the huge greatnesse and enormities of the same, by sundrye good examples and comparisons.*
- III. *The Needels Eye. Wherein wee are taught the right rules of a true Christian life, and the straight passage unto everlasting felicitie.*

Heereunto is added a private Letter ; the which doth teach remedies against the bitterness of Death.

Brydges, *Restituta*, Vol. iv, pp. 299–307.

Part I, *The View of Worldly Vanities*, is a translation of *Lotharius de miseria humanae conditionis* [1470?], by Lotario Conti, Pope Innocent III. It is curious that there should have been another translation of this same work in the same year. See *The Mirror of Mans lyfe*. . . . *Englised by Henry Kerton*, 1576, from the same treatise, *De contemptu mundi sive de miseria humanae conditionis*.

1576. *The Mirror of Mans lyfe: Plainely describing, what weake moulde we are made of: what miseries we are subject unto: howe uncertaine this life is: and what shal be oure end. Englised by H. [enry] K. [erton]*.

London. H. Bynneman. 1576. 8vo. Black letter. *British Museum*. 1580, 1586. 8vo. (Allibone.) With *The Speculum Humanum*, a short poem in stanzas of eleven lines, by Stephen Gosson, at the end.

Dedicated to Anne, Countess of Pembroke.

The original of this translation is a very popular mediaeval work on the contempt of the work written by that ambitious prelate, Lotario Conti, Pope Innocent III. It is entitled, in the earliest edition I have met with, *Liber de miseria humane condicoñis. Lotarii dyaconi anno dñi. MCCCCXLVIII. Et hñ tres ptes*. Gothic letter. Few ms. Notes. [1470?.] Folio. *British Museum*.

See George Gascoigne's *The Droomme of Doomes Day*, 1576.

1576. *An Epistle for the godly and christian Bringing up of Christian Mennes Children, or Youth, englised by W. L. P. of Saint Swithens, by London Stone, 28 June, 1576*. 16mo. (Lowndes.)

This is a translation from Caelius Secundus Curio, which I find catalogued in the *British Museum*, as follows:—

C. S. Curionis Christianae Religionis institutio Accessit epistola de pueris sancte christianeque educandis.

[Basle.] 1549. 8vo. MS. Notes. Partially mutilated.

1576. *A briefe and most excellent Exposition of the XII. Articles of our Fayth, translated by T. P.*

London. 1576. 16mo.: n. d. 16mo. (Lowndes.)

A translation of Peter Martyr's *Una semplice dichiaratione sopra gli XII Articoli della Feda Christiana.*

Basilea. 1544. 4to. *British Museum.*

[1580?] *A briefe Treatise, Concerning the use and abuse of Dauncing. Collected oute of the learned workes of Peter Martyr, by Maister Rob[ert] Massonius; and translated by I. K. [or T. K., according to the dedicatory epistle.]*

London, by John Jugge. [1580?.] 8vo. Black letter. *British Museum.*

1580. *Certaine Godly and very profitable Sermons of Faithe Hope and Charitie; first set foorth by Master Bernardine Occhine and now lately collected and translated out of the Italian tongue into the English by William Phiston of London, student.*

London. Tho. East. 1580. 4to. Black letter. 100 leaves.

Dedicated to the Archbishop of Canterbury. A collection of thirty-eight sermons, or rather sections, nineteen on Faith, eight on Hope, and eleven on Charity.

1583. *The Common Places of Doctor Peter Martyr, diuided into foure principall parts: with a large addition of manie theologicall and necessarie discourses, some never extant before. Translated and partly gathered by A. [nthony] Marten, etc. (An oration wherein is set foorth the life and death of P. Martyr Vermillius by J. Simlerus.)*

London. 1583. Folio. 6 pts. Black letter. *British Museum*, (3 copies.)

A translation of Peter Martyr's *Loci communes D. P. Martyris Vermilii ex variis ipsius authoris scriptis in unum librum collecti & in quattuor Classes distributi, etc.* [Edited by R. Massonius, with the preface of R. Walther, and an oration upon the life of the author by Josias Simler.]

[1576. Folio, (Lowndes.)] London. T. Vantrollerius, Londini. 1583. Folio. *British Museum*. Amsterdam and Frankfort. 1656. Folio. *British Museum*.

1584. *The contempte of the world and the vanitie thereof, written by the Reverend F. D. de Stella. . . . And of late translated out of Italian into Englishe [by G. C.] etc.*

[Douay?] 1584. 12mo. *British Museum*. Also, S. Omers. 1622. 8vo. *British Museum*.

The original of this is a Spanish work by Diego de Estella, entitled,—

Primera (-tercera) parte del libro de la vanidad del mundo. Salamanca. 1576. 8vo. *British Museum*.

The first edition appeared in Salamanca, in 1574. 8vo. I have not met with the Italian translation.

[1600?] *Instructions and Advertisements, how to meditate the Misteries of the Rosarie of the most Holy Virgin Mary. Written in Italian [from the Latin of Gaspare Loarte] and newly translated into English. (Litaniae Deiparae Virginis quae in alma domo Lauretana decantari solent.)*

[Rouen? 1600?] 8vo. *British Museum*.

[Another edition.] *Whereunto is annexed brief Meditations for the seven Evenings and Mornings of the Weeke.*

Cardin Hamillon, Rouen. 1613. 12mo. *British Museum*.

The original work, by the Spanish theologian, Gaspare Loarte, is *Meditationes de Rosario B. Virginis*. Venice, 1573.

1606. *A full and satisfactorie answer to the late unadvised Bull, thundered by Pope Paul the Fifth, against the renowned State of Venice: being modestly entitled by the learned author, Considerations upon the censure of Pope Paul the Fifth [against the Republic of Venice]. . . . Translated out of Italian [of Pietro Sarpi, Fra Paolo Servita].*

Printed for J. Bill. London. 1606. 4to. *British Museum*.

I take this to be a translation of Father Paul's *Trattato dell' Interdetto*. Venice. 1606. 4to.

On April 17, 1606, Pope Paul V. pronounced sentence of excommunication against the doge, senate and government of Venice. The Venetian clergy were enjoined to publish the letter of interdict before their assembled congregations, and to fix it on the church doors. The government of Venice took the ground that the pope's bull was in itself null and void, and on May 6, 1606, the doge, Leonardo Donato, issued two short proclamations, making known to the citizens and clergy the resolution of the republic to maintain the sovereign authority, "which acknowledges no other superior in worldly things save God alone." The clergy did not hesitate; they obeyed the republic and not a copy of the brief was posted. (Ranke, *History of the Popes*, Bk. VI., pp. 122-3, of E. Foster's translation. Bohn. 1856.)

For an account of the dispute, see *The History of the Quarrels of Pope Paul V. with the State of Venice*. 1626.

1606. *A Declaration of the Variance betweene the Pope, and the Segniory of Venice, with the proceedings and present state thereof. Whereunto is annexed a Defence of the Venetians, written by an Italian doctor of Divinitie [i. e. Fulgenzio Manfredi?] against the Censure of Paulus Quintus, [of 17 April, 1606] proving the nullitie thereof by Holy Scriptures, etc.*

1606. 4to. *British Museum*, (2 copies). See *The History of the Quarrels of Pope Paul V. with the State of Venice*. 1626.

Fulgenzio Manfredi was a Franciscan who, during the interdict, preached against the Pope and the Jesuits. After the Venetians had made peace with Rome, he was pensioned by the State, and received for his own Order of St. Francis a grant of the House of the expelled Jesuits. But, says Bedell, "it was sodenly noised y^t he was departed" (to Rome). Sir Henry Wotton writes, April 23, 1610, that he was drawn "from hence long since under safe conduct." In Rome, Fra Fulgenzio was accused of correspondence with King James I.,

through the English ambassador, and was burnt at the stake in the Field of Flora. Sir Henry Wotton, under date October 29, 1610, strenuously denies any dealings with the friar, and speaks of his execution as recent.

1606. *Meditations uppon the Passion of our Lord Jesus Christ*. . . . Newlie translated out of Italian [of Fulvio Androzzi] into English.

[Douay?] 1606. 12mo. *British Museum*.

1608. *A true copie of the Sentence of the high Councell of tenne Judges [Consiglio de' Dieci] in the State of Venice, against R. [odolfo] Poma, M. Viti, A. [lessandro] Parrasio, John of Florence [Giovanni da Firenze] and Pasquall of Bitonto; who attempted a murder upon the person of Paolo Servite. . . . Translated out of Italian. (A Proclamation made for the assecuration of the person of Paolo Servite, in execution of a Decree accorded, in the Councell of the Pregadie upon the 27. of Oct. 1607.—A Decree made in the Councell of Tenne, 1607, the 9. of Januarie, etc. [With two Latin Poems, "In Innocentiam," by O. Mavinus, and "In Meretricem dolosam."])*

H. Lownes, for S. Macham, London, 1608. 4to. *British Museum*.

On the 5th of October, 1607, at five in the afternoon, Fra Paolo was returning from the Ducal Palace, accompanied by Fra Marino, his servant, and Alexander Malipiero, an old patrician. The party had reached the Ponte della Fondamenta, near the Servite Convent, when a band of bravoës rushed upon them. One seized Fra Marino, another Malipiero, while a group occupied the bridge, keeping it against all comers. The assassin who had singled out Fra Paolo rained upon him fifteen or twenty blows of his poniard, aiming at his head. His cap and the collar of his dress were pierced through and through, but only three of the stabs took effect, two in the neck and the last, through the right ear out

through the right cheek bone. Fra Paolo fell as if dead, with the weapon sticking in the wound.

The assassins were Rodolfo Poma, a Venetian; Alessandro Parrasio, of Ancona; Michael Viti, a priest of Bergamo; Pasquale, of Bitonto; John, of Florence; Hector, of Ancona, and others unknown, all, except perhaps Viti, common and hired bravoës. After the attempted assassination, Poma and his confederates fled into the Papal States. At Ancona he received from Franceschi, a Venetian priest, a letter of credit for one thousand ducats, payable by Scalamonte, the Pope's agent.

In Rome the bravoës found an asylum for more than a year in the palace of Cardinal Colonna, although the Cardinal Inquisitor was all the while assuring the Venetian Legation that some one of them would surely be apprehended. When public clamor became too pronounced, Pope Paul V. ordered his Nuncio at Naples to provide for the assassins, at the same time begging the intercession of Henry IV., of France, to induce the Venetians to suspend the inquiry. This the Venetians had no intention of doing, and it was a large body of assassins plotting with a still larger body of enemies of Fra Paolo. Finally, towards the end of the year 1608, the serious indiscretions of these people, induced the Roman Curia to change its policy. Poma, Parrasio, and Viti were thrown into the dungeons of Civita Vecchia, where they perished, and Franceschi disappeared.

While Fra Paolo lay at death's door, the Council of Ten, the Senate, and the people vied with one another in testifying to their respect and admiration for him. The people surrounded the convent, broke out into imprecations against Rome, and attempted to burn the palace of the Bishop of Rimini. The republic called in the best surgeons at its own expense, and after Fra Paolo's recovery, created Fabrizi d'Acquapendente, his chief physician, a *Cavaliere di San Marco*, presenting him with a rich gold chain and a silver cup of forty ducats' weight; an additional pension was offered to Fra Paolo, who refused it.

The poniard with which the wound was inflicted was affixed to a crucifix in the church of the Servites, with the inscription *Deo Filio Liberatori*.

1608. *Newes from Italy, of a second Moses, or the life of Galeacius Caracciolus the noble Marquesse of Vico. Containing the story of his admirable conuersion from popery, and his forsaking of a rich Marquessedome for the Gospels sake. Written first in Italian, [by Niccolò Balbani] thence translated into latin by Reuerend Beza, and for the benefit of our people put into English: and now published by W. Crashaw Batcheler in Diuinitie, and Preacher at the Temple. In memoria sempiterna erit Iustus. Psalme 112. The iust shall be had in euerlasting remembrance.*

Printed by H. B. for Richard Moore, and are to be sold at his shop in Saint Dunstons Churchyard in Fleete streete. 1608. 4to. Pp. 82. *British Museum*. Also, 1612. 4to. *Brit. Mus.* 1635. 4to. *Brit. Mus.* 1655. 8vo. 1662. 8vo. The last three editions are called *The Italian Convert*.

Dedicated to Edmund Lord Sheffield, the Lady Dowglasse his mother, and Lady Ursula his wife;—

“Give me leaue (right honourable), to put you all in òne Epistle, whom God and nature haue linked so well to-gether: Nature in the neerest bond, and God in the holiest religion. For a simple new-yeares gift, I present you with as strange a story, as (out of holy stories) was euer heard. Will your Honoures haue the whole in briefe afore it be laid downe at large? Thus it is.

“Galeacius Caracciolus, sonne and heire apparent to Calantonius, Marquesse of Vicum in Naples, bred, borne [Jan. 1517] and brought up in Popery, a Courtier to the Emperour Charles the fift, nephew to the Pope Paul the fourth, being married to the Duke of Nucernes daughter, and hauing by her six goodly children; at a sermon of Peter Martyrs was first touched, after by reading Scripture and other good meanes, was fully conuerted; laboured with his Lady, but

could not perswade her. Therefore that he might enioy Christ, and serue him with a quiet conscience, he left the lands, liuings, and honoures of a Marquesdom, the comforts of his Lady and children, the pleasures of Italy, his credit with the Emperour, his kinred with the Pope, and forsaking all for the loue of Jesus Christ, came to Geneuā, and there liued a poore and meane, but yet an honourable and holy life for fortie yeares. And though his father, his Lady, his kinseman; yea, the Emperour and the Pope did all they could to reclaime him, yet continued he constant to the end, and liued and died the blessed seruant of God, about fiftene yeares agoe, leauing behind him a rare example to all ages."

The work is divided into thirty chapters, and the incidents of the life of the Marquis of Vico are principally those which connect him with Peter Martyr and Calvin. See *Censura Literaria*, Vol. x, pp. 105-7.

William Crashaw was the father of Richard Crashaw, the poet.

1608. *This History of our B. Lady of Loreto. Trāslated out of Latyn, [by T. P. i. e. Thomas Price, from Orazio Torsellino], etc.*

[Saint Omer.] 1608. 12mo. *British Museum.*

I take this to be a translation from Torsellino's *Lauretanae historiae lib. V.* Rome. 1597. 4to.

Loreto, or Loretto, is a small town in the Marches of Ancona, which contains the celebrated shrine, the *Santa Casa*, reputed to be the veritable house of the Virgin, transported by angels from Nazareth, out of the hands of the Saracens, and miraculously set down in Italy, December 10, 1294. Over it Bramante built the *Chiesa della Santa Casa*, a beautiful late-pointed church of 1465, with a Renaissance marble façade. The *Santa Casa* within is a cottage built of brick, forty-four feet long, twenty-nine and a half feet wide, and thirty-six feet high; the interior reveals the rough masonry of the supposed original, but the white marble casing, put on

in columns, niches, and panels, is sculptured over by Sansovino with scenes from the life of the Virgin. Within the rude stone cottage there is a Madonna and Child, a wonderful black image carved, it is said, by St. Luke from cedar of Lebanon. Church and chapel together form one of the most beautiful productions of Renaissance art. Richard Crashaw was a canon of the Holy House of Loreto for a short time, and was buried in the Lady Chapel there.

[1609.] *Flos Sanctorum. The Lives of the Saints. Written in Spanish by . . . A. [Iñonso de] Villegas. . . . Translated out of Italian into English, and compared with the Spanish. By W. & E. [Edward] K. [Kinsman] B. [Brothers]. Tome I. [of three tomes intended.]*

[1609.] 4to. *British Museum.* 1615. 8vo. *British Museum.*

An Appendix of the Saints lately Canonized and Beatified by Paule the fifth and Gregorie the Fifteenth. [Lives, translated and abridged by E. K.]

H. Taylor. Doway. 1624. 12mo. *British Museum.*

One of the *Lives* of this *Appendix* is, *The Life of S. Charles Borromeus, translated into English [by Edward Kinsman, from the Italian of Giovanni Pietro Giussani, (Vita di S. Carlo Borromeo, arcivescovo di Milano. Roma. 1610. 4to. British Museum).*

Another edition.

Lives of the Saints. . . . Whereunto are added the lives of sundry other Saints extracted out of F. Ribadeneira, Suruis, and out of other approved authors. The third edition. (An appendix of the Saints lately canonized, and Beatified, by Paul the fifth, and Gregorie the fifteenth [translated into English by E. Kinsman]). 2 pts.

[J. Heigham. St. Omer.] 1630. 4to. *British Museum.*

Another edition.

With the lives of S. Patrick, S. Brigid, and S. Columba. . . . All newly corrected and adorned with many brasen pictures, etc.

J. Consturier. [Rouen.] 1636. 4to. *British Museum.*

The original of this popular collection of the lives of the saints is,

[*Flos Sanctorum, Historia general de la vida y hechos de Jesu Christo, y de todos los santos de que reza la Iglesia Catolica.* By Alfonso de Villegas.]

[Toledo : 1583 ?] Folio. *British Museum*. Imperfect. The last leaf of another and earlier edition, numbered 464 and dated 1578, is placed at the end, but the text is still incomplete.

The standard Spanish edition of the *Flos Sanctorum* is that of Pedro de Ribadeneira,

Flos sanctorum, o Libro de las vidas de los santos.

Madrid. 1599–1610. 2 vols. Folio.

Ribadeneira's most celebrated life is that of the founder of his order, St. Ignatius Loyola, *Vida de S. Ignacio de Loyola.*

Madrid. 1570. 8vo.

The Italian translation is by Timoteo da Bagno: *Nuova Leggendario della vita, e fatti di N. S. Giesu Christo, e di tutti i Santi delli quali celebra la festa . . . la chiesa catholica . . . insieme con le Vite di molti altri Santi, che non sono nel . . . Breviario . . . Raccolto . . . e dato in luce per avanti in lingua Spagnuola, sotto titolo di Flos Sanctorum per A. di V. et . . . tradotto . . . in lingua Italiana, per T. da Bagno. . . Aggiuntovi in questa editione le vite e fatti d'alcuni Santi e Beati lequali nell' altre si desideravano.* (*Leggendario delle Vita de' Santi detti Estravaganti.*) 2 pts.

Venetia. 1604, 5. 4to. *British Museum*.

[1615?] *Certaine devout considerations of frequenting the Blessed Sacrament: . . . With sundrie other preceptes. . . Firste written in Italian . . . and now translated into English* [by J. G.].

[Douay? 1615?] 12mo. *British Museum*.

From the Italian of Fulvio Androzzi.

1616. *A manifestation of the motives, whereupon . . . M. A. de Dominis, Archbishop of Spalatro, Undertooke his depar-*

ture thence. *Englised out of his Latine Copy.* (*Decretum Sacrae Congregationis Cardinalium ad Iudicem Librorum deputatorum* [condemning the work].—*The same in English.*—*A parcell of Observations upon this Decree. A letter to the aforesaid Archbish. by G. Lingelsheim, etc.* Lat. and Eng.)

J. Bill: London. 1616. 4to. *British Museum.*

1617. *A Sermon preached the first Sunday in Advent, Anno. 1617. in the Mercers Chappel in London, to the Italians in that city, upon the 12. verse of the XIII Chapter to the Romanes. . . . Translated into English.*

J. Bill: London. 1617. 4to. *British Museum.*

By Marco Antonio de Dominis.

1618. *The rockes of Christian Shipwracke, discovered by the Holy Church of Christ to her beloved Children, that they may keepe aloofe from them. Written in Italian by M. A. De Dominis and thereout translated into English.*

J. Bill: London. 1618. 4to. *British Museum.*

1619. *The life of the Holy Mother Suor Maria Maddalena de Patsi written in Italian by V. [incenzo] P. [uccini] and now translated into English [by G. B.].*

[Cologne?] 1619. 8vo. *British Museum.*

The title of a later and different translation reads,—*The Life of St. Mary Magdalene of Pazzi, a Carmelite Nunn. Newly translated [and abridged] out of the Italian by the Reverend Father Lezin de Sainte Scholastique. . . . And now done out of French: with a preface concerning the nature, causes, concomitance, and consequences of ecstasy and rapture, and a brief discourse added about discerning and trying the Spirits, whether they be of God* [by T. Smith].

R. Taylor: London. 1687. 4to. Pp. 134. *British Museum,* (6 copies).

The Italian original is,—

Vita della veneranda Madre Suor Maria Maddalena de' Pazzi, etc.

Firenze. 1611. 4to. *British Museum*. Imperfect, containing pp. 546 only.

Cattarina de Geri de' Pazzi, 1566–1607, was of a noble Florentine family and daughter of a governor of Cortona. She entered the order of Carmelites of Santa Maria degli Angeli, May 27, 1584, taking the name in religion of Suora Maria Maddalena. Her life was also written by Father Virgilio Ceparì, author of the *Life of St. Louis di Gonzaga*.

1620. *The Historie of the Councel of Trent Containing eight Bookes. In which (besides the ordinarie Actes of the Councell) are declared many notable occurrences, which happened in Christendome during the space of fourtie yeares and more. And particularly, the practices of the Court of Rome, to hinder the Reformation of their errors, and to maintaine their greatness. Written in Italian by Pietro Soave Polano and faithfully translated into English by Nathanael Brent [Sir Nathaniel Brent]*.

R. Barker and J. Bill : London. 1620. Folio. Pp. 825. *British Museum*. Also, London, 1629. Folio. *Brit. Mus.* 1640. Folio. *Brit. Mus.* 1676. Folio. (With the *Life of Father Paul*, by Fra Fulgenzio Micanzio, translated by a 'Person of Quality,' and the *History of the Inquisition*, translated by Robert Gentilis). *British Museum*.

Unto this second edition are added divers . . . Passages and Epistles, concerning the trueth of this historie, etc.

B. Norton and J. Bill : London. 1629. Folio.

Dedicated (1620) both to King James I. and to the Archbishop of Canterbury.

This work is a translation of Father Paul's,

Historia del Concilio Tridentino, nella quale si scoprono tutti gl' artificii della Corte di Roma, per impedire che né

la verità di dogmi si palesasse, né la riforma del Papato, & della Chiesa si trattasse. Di Pietro Soave Polano. [Edited by Marco Antonio de Dominis, successively Bishop of Segni and Archbishop of Spalatro.]

Appresso G. Billio, Londra, 1619. Folio. Pp. 806. British Museum, (5 copies).

Marco Antonio de Dominis, a Jesuit and Archbishop of Spalatro, was a friend of Father Paul's. Upon going to England, about 1616, it is said that he took with him the manuscript of the *Historia del Concilio Tridentino*, which Father Paul had lent him.

Izaak Walton, in his *Life of Sir Henry Wotton*, says that Father Paul's 'History' was sent, as fast as it was written, "in several sheets in letters by Sir Henry Wotton, Mr. Bedel, and others, unto King James, and the then Bishop of Canterbury, into England, and there first made public, both in English and the universal language."

Anthony à Wood furnishes the information that Sir Nathaniel Brent "travelled into several parts of the learned world, in 1613-14, etc., and underwent dangerous adventures in Italy to procure the *Historie of the Council of Trent*, which he translated into English."

At all events, De Dominis professed Protestantism in England, and was made dean of Windsor by King James I., and it was under royal favor, and without the consent of Father Paul, that the work was brought out in London. (See a letter written by Fra Fulgenzio, secretary to Fra Paolo, November 11, 1609, in A. Bianchi-Giovini's *Biografia di Fra Paolo Sarpi*. Zurich, 1836.)

The author's name as given in the English title, Pietro Soave Polano, is an anagram of Paolo Sarpi Veneto.

A Latin translation of Fra Paolo's *Historia dell' Concilio Tridentino* was made by Adam Newton, dean of Durham, afterwards Sir Adam Newton, and William Bedell, afterwards Bishop of Kilmore, the first six books being translated by Newton, and the last two by Bedell. The title reads:

*Petri Suavis Polani
Historiae Concilii Tridentini
Libri Octo*

Ex Italicis summa fide et accuratione Latini facti

Veniet qui conditam, et seculi sui malignitate compressam Veritatem, dies publicet. Etiam si omnibus tecum viventibus silentium livor indixerit; venient qui sine offensa, sine gratia judicent. Nihil simulatio proficit, paucis imponit leviter extrinsecus inducta facies; veritas in omnem partem sui semper eadem est. Quae decipiunt, nihil habent solidi. Tenue est mendacium: perlucet, si diligenter inspexeris.

Seneca, in fine Epist. LXXIX.

Augustae Trinobantum. [London.]

M . DC . XX .

I find an interesting reference to the composition of the *Historia del Concilio Tridentino* in that most curious book, the autobiography of William Lilly the astrologer,—

“It happened,” says Lilly, “that after I discerned what astrology was, I went weekly into Little-Britain, and bought many books of astrology, not acquainting Evans therewith. [John Evans was an astrologer from whom Lilly was at the time learning the tricks of the trade.] Mr. A. Beddell, minister of Tottenham-High-Cross, near London, who had been many years chaplain to Sir Henry Wotton, whilst he was ambassador at Venice, and assisted Pietro Soave Polano, in composing and writing the *Council of Trent*, was lately dead; and his library being sold in Little-Britain, I bought amongst them my choicest books of astrology.”

William Lilly's History of his Life and Times, from the year 1602 to 1681. Written by Himself, in the sixty-sixth year of his age, to his worthy friend, Elias Ashmole, Esq. Published from the original MS. London. 1715.

Lilly's autobiography is also to be found in,—*Autobiography. A Collection of the Most Instructive and Amusing Lives ever Published. Written by the Parties themselves. London. 1829–30. Vol. II. (Containing the lives of Hume, Lilly and Voltaire.)*

Lilly is in error as to the owner of the library sold in Little Britain. He bought books that had belonged to William Bedwell (1561 or 2–1632), father of Arabic studies in England. When he says that Bedwell was chaplain to Sir Henry Wotton, he confuses him with William Bedell, 1571–1642, Bishop of Ardagh and Kilmore. Bedell was chaplain to Sir Henry Wotton, and remained in Venice for eight years, acquiring great reputation as a scholar and theologian. He was a close friend of Fra Paolo, and made a Latin version of his *Historia dell' Interdetto* (Venice, 1624, 4to.), entitled *Interdicti Veneti Historia*, etc. (Cambridge, 1626, 4to.) He also translated the book of Common Prayer into Italian.

Fra Paolo's point of view is, that the Council of Trent was a political, and not a religious, congress; it is said that Sir Henry Wotton, sending the Father's portrait to England, wrote under it—*Concilii Tridentini eviscerator*. See the papers added to Burnet's *Life of Bedell*. London. 1692.

1620. *A Relation of the Death of the most illustrious Lord, Sig^r Troilo Sauelli, a baron of Rome, who was there beheaded in the castle of Sant Angelo, on the 18 of Aprill, 1592.*

Anonymous, but ascribed to Sir Tobie Matthew by Henry Peacham in *Truth of our Time*, p. 102.

The penitent Bandito, or the Historie of the Conversion and Death of the most illustrious Lord Signior Troilo Savelli a Baron of Rome. [Translated] by Sir T. M. [atthew] Knight.

1663. 12mo. *British Museum*.

This edition contains the author's [translator's] name in full in Anthony à Wood's handwriting.

1620. *Good Newes to Christendome. Sent to a Venetian in Ligorne, from a Merchant in Alexandria. Discovering a wonderfull and strange Apparition seene over the place, where the supposed Tombe of Mahomet is inclosed. . . . Done out of Italian [of Lodovico Cortano].*

Printed for N. Butter: London. 1620. 4to. *British Museum*, (3 copies).

1621. *The Treasure of vowed Chastity in secular Persons. Also the Widdowes Glasse: abridged out of . . . Fulvius Androtius [Fulvio Androzzi] . . . and others. Translated into English by J. W.*

[Douay?] 1621. 24mo. *British Museum.*

1623. *M. A. de Dominis . . . declares the cause of his Returne, out of England. Translated out of the Latin Copy printed at Rome.*

[Douay?] 1623. 12mo. *British Museum.*

A different English translation of this work appeared in 1827, entitled,—

My motives for renouncing the Protestant Religion.

London. 1827. 8vo. *British Museum.*

1624. *The Psalter of Jesus, contayninge very devoute and godlie petitions. Newlie imprinted and amplified with enrichment of figures. (A Mirrour to Confesse well. . . . Abridged out of sundry confessionals, by a certaine devout, and religious man [John Heigham].—Certaine . . . very pious and godly considerations, proper to be exercised, whilst the . . . Sacrifice of the Masse is celebrated By J. Heigham.—Divers Devout considerations for the more worthy receaving of the . . . Sacrament, collected by J. Heigham.—Certaine advertisements teaching men how to lead a Christian life. Written in Italiä by S. Charles Boromeus.—A briefe and profitable exercise of the seaven principall effusions of the . . . blood of . . . Jesus Christ. . . . Translated into English by J. Heigham.) 6 pts.*

Doway, s. Omers. 1624. 12mo. *British Museum.*

This is a revised edition of Richard Whytford's *Psalter*.

1625. *The Free Schoole of Warre, or, a Treatise, whether it be lawfull to beare armes for the service of a Prince that is of a divers religion. [Translated from the Italian by W. B.]*

J. Bill: London. 1625. 4to. *British Museum.*

1626. *The History of the quarrels of Pope Paul V. with the State of Venice, in seven Books. . . . Faithfully translated out of the Italian, [by C. P. i. e. Christopher Potter, provost of Queen's College, Oxford] and compared with the French Copie.*

J. Bill: London. 1626. 4to. Pp. 435.

The 'French Copie' is the *Histoire du Concile de Trente. Traduite de l'Italien de Pierre Soave Polan. Par Jean Diodate [Giovanni Diodati].* Geneva. 1621. Folio.

A Sermon [on John XXI. 17] preached at the consecration of . . . Barnaby Potter . . . Bishop of Carlisle [15 March, 1628]. . . . Hereunto is added an Advertisement touching the History of the Quarrels of Pope Paul 5 with the Venetian; penned in Italian by F. Paul and done into English by the former Author.

J. Clarke: London. 1629. 8vo. Pp. 127. *British Museum.*

A translation of Fra Paolo's,—

Istoria particolare delle cose passate tra'l Sommo Pontifice Paolo V e la Serenissima Republica di Venetia gli' anni M.DCV, M.DCVI, M.DCVII. [Lione [Venice?]] 1624. 4to. *British Museum.*

At the accession of Pope Paul V., Venice offered the single instance in Italy of a national church. The republic collected the tithes and the clergy acknowledged no chief above their own patriarch. But the policy of the papacy, although varying under different popes, was in general one of encroachment on the civil authority, and the opulent state of Venice proved a shining mark. The Venetians objected strenuously to this encroachment, especially in its affect upon the revenues of the republic. The Roman court, claiming superior authority, exempted so many ecclesiastics and ecclesiastical benefices from taxation, that, at a time when it was computed that the property of the Venetian clergy was worth eleven million ducats, the tithes did not actually yield more than twelve thousand ducats. Again, the regulations of the curia had practically ruined the Venetian press; no books could be

published, except such as were approved in Rome, and, in many instances, except such as were printed in Rome.

A growing ill-feeling between the republic and the papacy came to open breach immediately after the election of Pope Paul V. It was caused by the claim of the Venetians to try ecclesiastical culprits before the civil authorities, and by the renewal of two old laws, the one forbidding the alienation of real property in favor of the clergy, the other making the consent of the government necessary to the building of new churches and to the founding of new monastic orders. Paul V. demanded the surrender of two priests, the Abbot of Nervesa and a canon of Vicenza, held for civil crimes, and the repeal of the two laws, and when the Venetians refused to yield, he placed the whole Venetian territory under interdict, April 17, 1606.

Upon this, the Council of Ten, issued two proclamations, May 6; one, addressed to the citizens, set forth the aggressions of the Pope and called upon them for aid in resisting his demands; the other forbade the Venetian clergy to pay any attention to the papal bull, and banished those who disobeyed. A vehement literary controversy arose, conducted for the pope by the famous Jesuit, Cardinal Bellarmino, and for the Venetians by Fra Paolo of the order of the Servites. Paul V. even meditated war on Venice and applied for aid to France and Spain. Both of these states, however, wished to keep the peace, and through the mediation of Cardinal Joyeuse, a compromise was affected. The Venetians made some nominal concessions, whose solemn details read almost like burlesque.

As to the two offending priests, Ranke relates,—“The secretary of the Venetian Senate conducted the prisoners to the palace of the French ambassador, ‘and delivered them into his hands, out of respect,’ he said, ‘for the most Christian king, and with the previous understanding that the right of the republic to judge her own clergy should not thereby be diminished.’ ‘So I receive them,’ replied the ambassador,

and led them before the cardinal, who was walking up and down in a gallery (loggia): 'These are the prisoners,' said he, 'who are to be given up to the pope;' but he did not allude to the reservation. Then the cardinal, without uttering one word, delivered them to the papal commissary, who received them with the sign of the cross."

The French found the demand for the repeal of the two laws harder to deal with. At first, January, 1607, the Senate positively refused to suspend the laws; later, in March, 1607, without any formal or express repeal, a decision was reached that "the republic would conduct itself with its accustomed piety."

Paul V. found it wise to accept these terms, and withdrew his censures. The main result of the quarrel was to demonstrate the weakness of the spiritual weapon upon which the Roman curia had so long relied, and to reveal the disrepute into which papal pretensions had fallen even among Catholic nations. This is strikingly shown by the fate of the Jesuits in the struggle. When the Venetians put it sharply to their clergy that they must either obey the republic or leave its dominions, the Jesuits chose the side of the Pope and withdrew into his territory. The Venetians then by a solemn decree, June 14, 1606, excluded the order from the republic, nor would they upon any terms, or for anybody, reconsider this decision. The Jesuits remained permanently banished from the state. How "resolved and careless" the Venetians came out of the struggle is related by Izaak Walton, in his *Life of Sir Henry Wotton*. He says, "they made an order, that in that day in which they were absolved, there should be no public rejoicing, nor any bonfires that night, lest the common people might judge, that they desired an absolution, or were absolved for committing a fault."

Ranke, *History of the Popes*, Book VI, Section 12, pp. 110-130, of E. Foster's translation, London, Bohn, 1856. *Biografia di Fra Paolo Sarpi*. Par A. Bianchi-Giovini, Zurich,

1836. *Westminster Review*, Vol. XXXI, p. 146, 1838. *Life of Sir Henry Wolton. Walton's Lives.* Ed. A. H. Bullen.

1626. *The Seaven Trumpets of Brother B. Saluthius of the holie Order of S. Francis . . . exciting a sinner to repentance. . . . Translated out of the Latin into the English tongue, by Br. G. P. of the same order, etc.*

For J. Heigham, S. Omers: 1626. 12mo. *British Museum.*
The "Epistle Dedicatorie" is signed "G. P."

Translated from Bartolommeo Cambi; the *British Museum's* copy of the original is dated 1804,—

Delle Sette Trombe, opera utilissima per risvegliare i peccatori a penitenza. . . . In questa nuova impressione corretta, etc.
Napoli. 1804. 12mo.

1627. *The Life of B. Aloysius Gonzaga. . . . Written in Latin by the R. Fa[ther] V. [irgilio] Ceparius. . . . And translated into English by R. S.*

Paris. 1627. 8vo. *British Museum.*

From Virgilio Cepari,—

De vita beati Aloysii Gonzagae . . . libri tres, etc. Coloniae Agrippinae. 1608. 8vo. *British Museum*, (2 copies).

An Italian version of earlier date is dedicated to Pope Paul V —

Vita del beato Luigi Gonzaga della Compagnia di Giesu, . . . scritta dal P. V. Cepari, . . . et dal Marchese Francesco dedicata alla santita di N. S. Papa Paolo Quinto. (Meditatione de gl' Angeli santi . . . composta dal beato L. Gonzaga.)

Roma. 1606. 4to. *British Museum.*

Luigi di Gonzaga, Saint Aloysius, 1568–1591, was the son of Ferdinand di Gonzaga, Marquis of Castiglione. He renounced his rights in the marquisate to his brother, in 1585, and entered the Society of Jesus. Six years later he died of a fever contracted in nursing the sick during an epidemic. He was beatified by Pope Gregory XV., in 1621,

and canonized by Pope Benedict XIII., in 1726. Father Virgilio Cepari was a fellow Jesuit who knew him personally.

1628. *A discourse upon the Reasons of the Resolution taken in the Valteline against the tyranny of the Grisons and Heretiques. To the . . . King of Spaine, D. Phillip the Third. Written in Italian by the author of The Councell of Trent [Paolo Servita, i. e. Pietro Sarpi] and faithfully translated into English [by Philo-Britannicos, i. e. Sir Thomas Roe]. With the translators Epistle to the Commons House of Parliament. [With the text of the Reasons.]*

London. Printed for W. Lee. 1628. 8vo. Pp. 101. *British Museum*, (2 copies). Also, 1650, with a new title,—

The cruell Subtility of Ambition discovered in a discourse concerning the King of Spaines surprizing the Valteline. Written in Italian by the author of the Historie of the Councell of Trent [Paolo Servita, i. e. P. Sarpi, in answer to "The Reasons of the Resolution lately taken in the Valteline against the tyrannie of the Grisons and the Heretiques."] Translated by Sir T. Roe, etc.

W. Lee: London. 1650. 4to. *British Museum*.

A translation of,

Discorso sopra le ragioni della risoluzione fatta in Val Telina contra la tirannide de' Grisoni, & Heretici, etc. [In the form of a letter addressed to Philip III., King of Spain. With the text of the Ragioni.]

[Venice? 1624?] 4to. Pp. 48. *Brit. Mus.*, (2 copies).

The authorship of the *Discorso*, which was published anonymously, appears to be exceedingly doubtful.

The Valtellina, or Valtelline, is the valley of the upper Adda in the extreme north of Italy, province of Sondrio; it is sixty-eight miles long, from the Serra di Morignone (separating it from the district of Bormio) to the lake of Como. It belonged during the middle age to Lombardy and to Milan, and came under the rule of the Grisons (the largest and easternmost canton of Switzerland) in 1512.

Strategically, it is a very important pass connecting Lombardy with the Tyrol, and for this reason there were repeated struggles for its possession during the Thirty Years' War, between Austria (the Hapsburgs) and Spain, on the one side, and France (Richelieu), Venice, and the Grisons, on the other. In 1620, the Spanish and Roman Catholic faction, headed by the Planta family, massacred a great number of Protestants in the valley (the "free community" of Poschiavo had become Protestant at the time of the Reformation). For the next twenty years the Valtelline was held by different conquerors, by the Spaniards (1620, 1621-23, 1629-31, 1637-39); by the French (1624-26, 1635-37), who by the treaty of Monçon restored the pass to the canton of the Grisons; and by the Pope (1623, 1627).

In 1639, the Valtelline was finally given back to the Grisons, on condition that it should be Roman Catholic territory.

1632. *Fuga Saeculi: or the Holy Hatred of the World. Conteyning the Lives of 17. Holy Confessours of Christ, selected out of sundry Authors. Written in Italian: . . . and translated into English by H. [enry] H. [awkins]*.

Printed at Paris. 1632. 4to. *British Museum*.

From the Italian of the Jesuit father, Giovanni Pietro Maffei, *Vite di diciasette Confessori di Cristo scelte da diversi autori e nel volgare Italiano ridotte dal P. G. P. M.* *British Museum*, ed. Bergamo. 1746. 4to.

Among the lives are those of St. Edward the Confessor; St. Anselm, Archbishop of Canterbury; and St. Hugh, Bishop of Lincoln.

Henry Hawkins, who was himself a Jesuit, was a brother of Sir Thomas Hawkins, translator of Pierre Matthieu's *Aelius Sejanus Histoire Romaine*, as *Unhappy Prosperitie*. 1632.

See Part I. *Romances in Prose*.

1632. *The Admirable Life of S. Francis Xavier. Devided into VI. Bookes. Written in Latin by Fa. H. Tursellinus*

[*Orazio Torsellino*]. . . . *And translated into English by Thomas F. [itzherbert?]*.

Paris. 1632. 4to. *British Museum*.

Translated from *Orazio Torsellino's De vita Fr. Xaverii*.
Rome. 1594. 8vo.

1638. *The Hundred and Ten Considerations of Signior T. Valdesso: treating of those things which are most profitable, most necessary, and most perfect in our Christian profession. Written in Spanish [by Juan de Valdéz] and now translated out of the Italian copy into English [by Nicholas Ferrar], with notes [by George Herbert]. Whereunto is added an epistle of the authors, or a preface to his divine commentary upon the Romans.*

Oxford. 1638. 8vo. *British Museum*.

An Italian edition of this work was edited by C. S. Curio,
Le cento & dieci divine considerationi del S. G. Valdesso: nelle quali si ragiona delle cose più utili più necessarie e più perfette della Christiana professione.

Basilea. 1550. 8vo. *British Museum*.

“With Ferrar’s translation of Valdezzo’s *Hundred and Ten Considerations* were published a letter from Herbert to Ferrar on his work, and ‘Briefe Notes [by Herbert] relating to the dubious and offensive places in the following considerations.’ The licenser of the press in his imprimatur calls especial attention to Herbert’s notes. In the 1646 edition of Ferrar’s Valdezzo Herbert’s notes are much altered.” *Dictionary of National Biography* (under ‘George Herbert’).

The Hundred and Ten Considerations is a work of ascetic piety.

1644. *St. Paul’s Late Progres upon Earth, About a Divorce twixt Christ and the Church of Rome, by reason of her dissoluteness and excesses. Recommended to all tender-conscienced Christians. A fresh Fancy full of various strains and suitable to the Times. Rendered out of Italian into English [by James Howell]. Published by Authority.*

London. Printed by Richard Heron for Matthew Walbanck neare Grayes Inne Gate. 1644. 8vo. Pp. xviii + 148 + iv. *British Museum*, (2 copies).

With two prefatory letters, the one *To Sir Paul Pindar, Kt., upon the Version of an Italian Piece into English, call'd St. Paul's Progress upon Earth; a new and a notable kind of Satire*, dated, *Fleet, 25 Martii 1646*; the other *To Sir Paul Neale, Kt., upon the same Subject*, dated, *Fleet, 25 Martii*.

Howell writes to Sir Paul Pindar,—“Sir, among those that truly honour you, I am one, and have been so since I first knew you; therefore as a small testimony hereof, I send you this fresh Fancy compos'd by a noble Personage in Italian, of which Language you are so great a Master.

“For the first part of the Discourse, which consists of a Dialogue 'twixt the two first Persons of the Holy Trinity, there are examples of that kind in some of the most ancient Fathers, as Apollinarius and Nazianzen; and lately Grotius hath the like in his Tragedy of Christ's Passion: Which may serve to free it from all exceptions.”

To Sir Paul Neale he says,—“If you please to observe the manner of his [St. Paul's] late progress upon earth, which you may do by the guidance of this discourse, you shall discover many things which are not vulgar, by a curious mixture of Church and State-Affairs: You shall feel herein the pulse of Italy, and how it beats at this time since the beginning of these late Wars 'twixt the Pope and the Duke of Parma, with the grounds, procedure, and success of the said War; together with the Interest and Grievances, the Pretences and Quarrels that most Princes there have with Rome.”

The translation was made during Howell's imprisonment in the Fleet by the Long Parliament, a fact which is alluded to near the close of this letter,—“Touching this present Version of Italian into English, I may say, 'tis a thing I did when I had nothing to do: 'Twas to find something whereby to pass away the slow hours of this sad condition of Captivity.”

1651. *The Life of the most Learned Father Paul of the Order of the Servie. Councillour of State to the most Serene Republicke of Venice, and Author of the History of the Counsell of Trent. Translated out of Italian by a Person of Quality.*

London. 1651. 8vo. *British Museum.*

A translation of Fra Fulgenzio Micanzio's *Vita del Padre Paolo dell' Ordine de' Servi*. Leyden. 1646. 12mo. *British Museum.*

Pietro Sarpi was born August 14, 1552, and died January 15, 1623; his father was Francesco Sarpi, a native of Friuli, but established in trade in Venice, and his mother was Isabella Morelli, a Venetian. At the age of thirteen, November 24, 1565, he entered the order of the Servites, assuming the name Paolo by which he is known in history. Fra Paolo studied at Venice, Mantua, and Milan, and his fame as a scholar grew so great that his convent assigned him an annual sum for the purchase of books. He took his doctor's degree at the University of Padua, in 1578, was elected Provincial of his order in 1579, and Procurator, in 1585, an office which required him to live in Rome, where he began to be singled out as a distinguished man in a distinguished circle. Fra Paolo enjoyed the friendship of the most eminent men of his day, of Galileo and Fabrizio, both professors in the University of Padua, of Casaubon and Claude Peiresc, of William Gilbert and Bishop Bedell and Sir Henry Wotton.

But having incurred the enmity of the Jesuits by a treatise on Grace and Free Will, and of the Vatican by several memorials he had prepared on political subjects for the Venetian Senate, he was twice refused a bishopric by Pope Clement VIII. The memorials, however, made known his political ability, and on January 28, 1606, the Venetian Senate chose him to be theologian and canonist to the republic; he held this post for the remainder of his life.

Fra Paolo's mental range was of that encyclopaedic character so common among the great Italians of the Renaissance, *intelligentia per cuncta permeans*. He studied Greek, Hebrew,

and Chaldee, went through the entire circle of the physical and mathematical sciences, extended his researches to anatomy and medicine, and accumulated a vast store of historical knowledge which was afterwards of the greatest service to him. The traces of his researches are everywhere. Foscarini quotes from a small treatise on metaphysics, showing that Fra Paolo had developed a theory of the origin of ideas that is not unlike that of Locke in the *Essay concerning the Human Understanding*. Giovanni Battista della Porta, the author of a book on natural magic, *De Magia Naturali*, refers to Fra Paolo's knowledge of magnetic phenomena in words of extravagant admiration. In optics, Fabrizi, the greatest anatomist of the time, acknowledges his indebtedness to Fra Paolo. Sir Henry Wotton, English ambassador to the republic of Venice, bears witness to his studies in botany and mineralogy. Withal, says Wotton, "He was one of the humblest things that could be seen within the bounds of humanity, the very pattern of that precept, '*Quanto doctior, tanto submissior*.'" Sir Henry Wotton's chaplain, William Bedell, writing to Dr. Samuel Warde, "St. Stephen's Day," 1607, refers to the attempt to assassinate Fra Paolo in these words,—“I hope this accident will awake him a little more, and put more spirit in him, which is his only want.” Galileo called him his “father and master,” and declared that no one in Europe surpassed him in mathematical knowledge.

In literature, Fra Paolo is chiefly known by his three histories, all of which were translated into English:—*The History of the Council of Trent*, in 1620; *The History of the Quarrels of Pope Paul V with the State of Venice*, in 1626; and *The History of the Inquisition*, in 1639. These histories made Father Paul extremely popular in England, where he seems to have been accepted as at least a good hater of the pope. He was not, however, a protestant; he was simply a great statesman. Gibbon, referring to his histories, calls him the ‘worthy successor of Guicciardini and Machiavelli.’ He was Machiavelli's successor politically.

One of the most interesting facts about Fra Paolo is his relation to the discovery of the circulation of the blood. He himself speaks of the discovery in this way,—

“As to your exhortations, I must tell you that I am no longer in a position to be able, as heretofore, to relieve my hours of silence by making anatomical observations on lambs, kids, calves, or other animals; if I were, I should be now more than ever desirous of repeating some of them, on account of the noble present you have made me of the great and truly useful work of the illustrious Vesale. There is really a great analogy between the things already remarked and noted down by me (*avvertite e registrate*) respecting the motion of the blood in the animal body, and the structure and use of the valves, and what I have, with pleasure, found indicated, though with less clearness, in Book vii, Chapter 9, of this work.”

See fragment of a letter preserved by Francesco Grisellini, in his *Del Genio di Fra Paolo in ogni facoltà scientifica e nelle dottrine ortodosse tendenti alla difesa dell' originario diretto de' Sovrani*. Venice. 1785. 8vo. (Revised edition.)

Fra Paolo's life was written by his secretary and successor in the office of theologian to the republic, Fra Fulgenzio Micanzio. Upon this point Fra Fulgenzio says,—

“There are many eminent and learned physicians still living, who know that it was not Fabricius of Aquapendente but Fra Paolo Sarpi who, considering the weight of the blood, came to the conclusion that it would not continue stationary in the veins without there being some barrier adequate to retain it, and which by opening and shutting should afford the motion necessary to life. Under this opinion he dissected with ever greater care and found the valves. Of these he gave an account to his friends in the medical profession, particularly to l'Aquapendente, who acknowledged it in his public lectures, and it was afterwards admitted in the writings of many illustrious men.”

Fabrizi d'Aquapendente was professor of anatomy and surgery in the University of Padua, where William Harvey

took his degree as doctor of physic, in 1602, after a four years' course. Of Harvey's connection with the original discovery, Pietro Gassendi, in his life of Pieresc, gives this account,—

“ William Harvey, an English physician, had lately (1628) published an excellent book on the course of the blood in the body; and among other arguments in favour of his views had appealed to the valves of the veins of which he had heard something from d'Aquapendente, but of which the real discoverer was Sarpi the Servite. On this he, Peiresc, desired to be furnished with the book, and to have an opportunity of examining the valves of the veins, the pores of the septum, denied by Harvey, and various other matters of which I myself will satisfy him.”

Vita viri illustri Claudii de Peiresc. Paris. 1641. 4to.

It would seem from this contemporary testimony that the original idea of the circulation of the blood was one of Sarpi's sublime glimpses into things, and that what Harvey did was to make the discovery available to science by tracing it to its consequences.

Biografia di Fra Paolo Sarpi. Par A. Bianchi-Giovini. 2 vols. Zurich, 1836. *Westminster Review*, Vol. XXXI, p. 146, 1838. *William Harvey. A History of the Discovery of the Circulation of the Blood.* Robert Willis. London. 1878. Pp. 107–8.

For a curious and interesting story regarding the remains of Fra Paolo, see Count Ugo Balzani, in the *Rendiconti della R. Accademia dei Lincei*, noticed in *The Nation*, Vol. 62, No. 1605, April 2, 1896.

1657. *A Dialogue of Polygamy, written originally in Italian: rendered into English by a Person of Quality, etc. (A Dialogue of Divorce, etc.)* 2 pts.

London. 1657. 12mo. *British Museum.*

These two dialogues, with others, were published in Latin, in 1563,—

Bernardini Ochini Dialogi XXX. in duos libros divisi, quorum primus est de Messia [continet dialogos xvij.]. . . Secundus est cum aliis de rebus variis, tum potissimum de Trinitate.

Basileae. Per Petrum Pernam. 1563. 8vo. 2 vols. British Museum, (2 copies).

The two dialogues on marriage of this collection stirred up the most bitter hostility against Ochino. Dialogue twenty-one advocated bigamy at least, and, if its reasoning is sound, there would seem to be no moral bound to the number of a man's wives, except his inclination and means. A French writer states Ochino's reasoning very naïvely,—

“Un homme marié qui a une femme stérile, infirme et d'humeur incompatible, doit d'abord demander à Dieu la continence. Si ce don, demandé avec foi, ne peut s'obtenir, il peut suivre sans péché l'instinct qu'il connaîtra certainement venir de Dieu, et prendre une seconde femme sans rompre avec la première.”

This was astonishing doctrine to be put forth by the most popular preacher of the time, and the stout Swiss burghers would none of it. They promptly expelled Ochino from Switzerland. Théodore de Bèze, who had been his friend, replied to the two dialogues in a formal tract,—

Tractatio de Polygamia et Divortiis, in quâ et Ochini pro polygamia, et Montanistorum ac aliorum adversus repetitas nuptias, refutantur; et pleraeque in causis matrimonialibus, quas vocant, incidentes controversiae ex verbo Dei deciduntur. Ex T. Bezae praelectionibus in priorem ad Corinthios Epistolam.

Geneva. 1568. 8vo. British Museum.

For a brief account of Bernardino Ochino, see *Five Sermons. 1547.*

1855. [1548. MS.] *The Benefit of Christ's Death: probably written by A. Paleario: reprinted in facsimile from the Italian edition of 1543; together with a French translation printed in 1551. . . . To which is added an English version made in 1548 by E. Courtenay, Earl of Devonshire, now first*

edited from a MS. . . . with an introduction by C. Babington. Ital. Fr. and Eng.

London, Cambridge, printed 1855. 8vo. *British Museum.*

The Benefit of Christ's Death is a translation of an Italian work, entitled *Trattato utilissimo del Beneficio di Giesu Christo, crocifisso, verso i Christiani*, written about 1543, and attributed to Antonio dalla Paglia, commonly called Aonio Paleario. It was considered to be an apology for the reformed doctrines, and was proscribed in Italy. Courtenay translated it while imprisoned in the Tower, apparently to conciliate Edward VI., his second cousin. He dedicated it to Anne Seymour, Duchess of Somerset.

The MS. is now in the Library of Cambridge University, to which it was presented in 1840; it contains two autographs of Edward VI.

There is also a later Elizabethan translation of this work, attributed to Arthur Golding. 1573. *The Benefite that Christians receyue by Jesus Christ crucified. [By A. P.] Translated into English, by A. G. [olding?]*

T. East, for L. Harison and G. Bishop. London. 1573. 8vo. *British Museum.* [1575?] 8vo. *Brit. Mus.* 1580. 8vo. *Brit. Mus.*

The only edition of the Italian work that I find in the *British Museum Catalogue* is, *Benefizio della morte di Cristo di Aonio Paleario*. Pisa. 1849. 12mo.

b. SCIENCE AND THE ARTS.

1543. *The most excellent workes of chirurgerye, made and set forth by Maister John Vigon, heed Chirurgien of our tyme in Italie, translated into English [by Bartholomew Traheron]. Whereunto is added an exposition of straunge termes and unknowen symples, belongyng to the arte.*

London, E. Whytechurch, 1543. Folio. *British Museum.* Also, [London] 1550. Folio. *British Museum.* 1571. Folio.

The whole worke of that famous chirurgion J. Vigo [Joannes de Vigo]. Newly corrected, by men skilfull in that Arte [namely, George Baker and Robert Norton]. Whereunto are annexed certain works compiled and published by T. Gale, etc. (Certaine Workes of Galens, called Methodus medendi, with 'a brieft declaration of the art of Medicine, the office of a Chirurgion,' and an epitome of the third booke of Galen, of Naturall faculties: . . . all translated by T. Gale.)

London, T. East, 1586. 4to. 3 pts. Black letter. *British Museum.*

The earliest edition of Giovanni da Vigo that I find is, *Practica in arte chirurgica copiosa continens novem libros.*

[*Rome, per Stephanum Guillereti et Herculem Bononiensem. . . . 1514*] Folio. *Index-Catalogue of the Library of the Surgeon-General's Office, United States Army, Vol. xv, 1894.*

Giovanni da Vigo was physician to Pope Julius II.

George Baker, 1540–1600, was a member of the Barber Surgeons' Company, of which he was elected master, in 1597. Early in life he was attached to the household of the Earl of Oxford, an introduction, which, together with his ability, enabled him to build up a considerable practice in London. He did not believe in close translation, for in the preface of *The Newe Jewell of Health*, 1576, a translation of Conrad Gesner's *Evonymus*, he says, "if it were not permitted to translate but word for word, then I say, away with all translations."

Nor did he approve of telling too much. "As for the names of the simples, I thought it good to write them in Latin as they were, for by the searching of their English names the reader shall very much profit; and another cause is that I would not have every ignorant asse to be made a chirurgian by my book, for they would do more harm with it than good."

1558. *The Secretes of the reverende maister Alexis of Piemount. Containyng excellent remedies against divers diseases, woundes, and other accidentes, with the maner to make dystilla-*

tions, parfumes. . . . Translated out of Frenche into Englishe, by Wylliam Warde.

J. Kingstone, for N. Inglande, London, 1558. 4to. Black letter. (Pt. I only.) *British Museum*. Also, London, 1562–60–62. 4to. Black letter. (Parts I, II, and III.) *British Museum*.

A verye excellent and profitable Booke containing sixe hundred foure score and odde experienced Medicines, apperteyning unto Phisick and Surgerie, long tyme practysed of the expert Mayster Alexis, which he termeth the fourth and finall booke of his secretes, and which in hys latter dayes hee dyd publishe. . . . Translated out of Italian into Englishe by Richard Androse.

Imprinted at London by Henry Denham. (Parts III and IV.) 1569. 4to. Black letter. (Bound with, *The Secretes of the reverende Maister Alexis of Piemount. . . . H. Bynneman, for J. Wight, London, 1566–68. 4to. Black letter.*) *British Museum*. Also, London, 1580–78. 4to. Black letter. J. Kyngston, for J. Wight. (*The fourth booke. Part 3* was printed by T. Dawson.) *Brit. Mus.*

The original of this book appeared, in a second edition, in 1557.

De secreti del reverendo donno A. P. prima parte, divisa in sei libri. Seconda editione.

Venetia. 1557. 4to. *British Museum*.

La seconda Parte de i Secreti di diversi eccellentissimi Huomini, nuovamente raccolti, e stampati. Milano. 1558. 8vo. British Museum.

The French version, from which Ward translated, is,—

Les Secrets de Reverend Seigneur Alexis Piemontois. Contenant excellens remedes contre plusieurs maladies. . . . Traduit d'Italien en François. [Pt. I.]

Anvers. 1557. 4to. *British Museum*. [Printed in Italics.]

The *Secretes of Alexis of Piemount* is a sort of pharmacopoeia, or dispensatory, and contains not only medical formulæ, but formulæ for cosmetics, perfumes, and soaps. One prescription was warranted to make old women young again.

Alessio Piemontese has been confounded with the learned Girolamo Ruscelli (d. 1556, aged forty-five), who among his numerous works, wrote *Segreti nuovi*. Venice. 1557. 8vo.

1560. *The Arte of warre, written first in Italiā by N. Machiavell, and set forth in Englishe by P. [eter] Whitehorne student in Graies Inne: . . . with an addiciō of other like Marcialle feates and experimentes, as in a Table in the ende of the Booke maie appere.* (Certain waies of the orderynge of Souldiers in battelray, etc.) Anno M.D.L.X.

J. Kingston for N. Englande: London, 1560-'62. 4to. Black letter. 2 pts. Title-page elegantly cut on wood by W. S. *British Museum*.

The Arte of Warre. Newly imprinted, with other additions. (Certaine wayes for the ordering of souldiours in battelray . . . with other thinges appertayning to the warres. Gathered & set foorth by P. Whitehorne.)

W. Williamson for Jhon Wight: London, 1573-'74. 4to. Black letter. 2 pts. *British Museum*, (2 copies).

The Arte of Warre. Newly imprinted, with other additions. [London.] 1588. 4to. Black letter. 2 pts. *British Museum*.

A translation of *Libro dell' arte della guerra di Niccolò Machiavegli*, etc. [In seven books, dedicated to Lorenzo Strozzi.]

Firenze. 1521. 8vo. *British Museum*.

The *Arte of Warre* is dedicated "To the most high and excellent Princes Elizabeth, by the grace of God Queene of England, Fraunce, and Ireland, defender of the Faith, and of the Church of England, and Ireland, on Earth next under God, the supreme Governour."

In the Dedication Whitehorne explains how he came to make the translation,—

"When therefore, about ten yeares past, in the Emperour's warre's against the Mores and certain Turkes, being in Barbarie: at the siege and winning of Calibbia, Monasterio, and Affrica, I had as well for my further instruction in those

affaires, as also the better to acquaint mee with the Italian tongue, reduced into English, the book called *The arte of Warre*, of the famous and excellent Nicholas Machiavel, which in times past, he being a counsaillour, and Secretairie of the noble citie of Florence, not without his great laud and praise did write: and having lately againe, somewhat perused the same, the which in such continuall broyles, and unquietnes, was by me translated, I determined with my selfe, by publishing thereof, to bestow as great a gift (since greater I was not able) amongst my countrie men, not expert in the Italian tongue, as in like works I had seene before mee, the Frenchmen, Dutchmen, Spaniardes, and other forreine nations, most lovingly to have bestowed among theirs."

The *Art of War* is written in the form of a dialogue. Machiavelli supposes that Fabrizio Colonna, a powerful Roman nobleman in the service of the King of Spain, stops in Florence on his way home from the wars in Lombardy. There he is invited by Cosmo di Rucellai to spend a day with him in the celebrated Gardens of the Rucellai family. The three other interlocutors, friends of Cosmo, are Zanobi Buondelmonti, Battista dalla Palla, and Luigi Alamanni, the Florentine poet. The gentlemen discuss with Fabrizio the art of war, comparing the Swiss and Spanish troops, then considered the best soldiers in Europe; the Swiss, armed with pikes, and fighting like the ancients in regiments of six or eight thousand foot drawn up in close order (the Macedonian phalanx), and the Spaniards, armed with sword and buckler. Machiavelli, in the character of Fabrizio, preferred the Spanish soldier, because the Swiss footmen could only cope well with horse, while the Spanish troops knew how to deal with both horse and foot. He ascribes the superiority of the Swiss to their ancient institutions and to the want of cavalry, and that of the Spaniards to necessity, because as they largely carried on their wars in foreign parts, they were compelled either to conquer or to die.

As to the horse and foot of an army, Machiavelli advises

that cavalymen be recruited out of the towns, and infantry out of the country. He thinks that the main strength of an army consists in the infantry, although he admits that cavalymen were highly disciplined in his time, that they were, if not superior, at least equal to, the cavalry of the ancients. Cavalry cannot march on all roads, they are slower in their motions, and they cannot rally so quickly as infantry when thrown into confusion. He attaches little importance to the invention of gunpowder which indeed was largely used at that time for charging cannon; he calls attention to the clumsiness of heavy artillery in battle, and says that small cannon and musket-shot do more execution than artillery.

Machiavelli has the strongest admiration for the Roman military system. "It is vain," he says, "to think of ever retrieving the reputation of the Italian arms by any other method than what I have prescribed, and by the coöperation of some powerful Princes in Italy: for then the ancient discipline might be introduced again amongst raw honest men who are their own subjects; but it never can amongst a parcel of corrupted, debauched rascals and foreigners."

"Before our Italian Princes were scourged by the Ultramontanes, they thought it sufficient for a Prince to write a handsome letter, or return a civil answer; to excel in drollery or repartee; to undermine and deceive; to set themselves off with jewels and lace; to eat and sleep in greater magnificence and luxury than their neighbors; to spend their time in wanton pleasures; to keep up a haughty kind of State, and grind the faces of their subjects; to indulge themselves in indolence and inactivity; to dispose of their military honors and preferments to pimps and parasites; to neglect and despise merit of every kind; to browbeat those that endeavored to point out anything that was salutary or praiseworthy; to have their words and sayings looked upon as oracles; not foreseeing (weak and infatuated as they were) that by such conduct they were making a rod for their own backs, and exposing themselves to the mercy of the first invader."

Julius Caesar, Alexander, and other great princes, fought at the head of their own armies, marched with them on foot, and carried their own arms; and if any of them ever lost power, he lost his life with it, and died with reputation and glory.

I add a few ideas and maxims to show the quality of this celebrated book.

On Pensions.—Pensioning is “a very corrupt custom.” “So likewise a Prince, if he would act wisely, should not allow a pension or stipend to any one in time of peace, except by way of reward for some signal piece of service, or in order to avail himself of some able man in time of peace as well as war.”—Book I.

On Oratory.—“It is necessary that a General should be an Orator as well as a Soldier; for if he does not know how to address himself to the whole army, he will sometimes find it no easy task to mould it to his purpose.” Alexander is cited as an example.—Book IV.

On Religion.—“Religion likewise, and the oath which soldiers took when they were enlisted, very much contributed to make them do their duty in former times;” he instances Sulla pretending to converse with an image from the temple of Apollo, and Charles VII. and Joan of Arc.—Book IV.

“Few men are brave by nature; but good discipline and experience make many so.”—Book VII.

“Good order and discipline in an army are more to be depended upon than courage alone.”—Book VII.

“Men, arms, money, and provisions, are the sinews of war; but of these four, the first two are most necessary: for men and arms will always find money and provisions; but money and provisions cannot always raise men and arms.”—Book VII.

Conclusion.

“I will venture to affirm, that the first state in Italy that shall take up this method, and pursue it, will soon become master of the whole Province, and succeed as Philip of Macedon did; who having learnt from Epaminondas the

Theban the right method of forming and disciplining an army, grew so powerful, whilst the other States of Greece were buried in indolence and luxury, and wholly taken up in plays and banquets, that he conquered them all in a few years, and left his Son such a foundation to build upon, that he was able to subdue the whole world.”—Book VII.

It will be seen that the *Art of War* is a carefully considered treatise on the military arm of government. Machiavelli believed that the feebleness of Italy as a military power was due to the system of mercenary soldiers which was first introduced by the despots, and then adopted by the commercial republics, and favored by the church. The only way by which the Italians could recover their freedom was through the organization of a national militia, and the particular organization he had in mind was an adaptation of the principles of Roman tactics to modern conditions.

The fine peroration, promising the crown to that Italian state which should arm its citizens and take the lead in the peninsula, sounds like a prophecy of Piedmont, which in our own time has brought about Italian nationality much along the lines laid down by Machiavelli.

[1560?] *A newe booke, containing the arte of ryding, and breakinge greate Horses, together with the shapes and Figures of many and divers kyndes of Byttes, etc.* [Translated from the Italian, of Federico Grisone, by Thomas Blundeville.]

W. Seres. London. [1560?] 8vo. Black letter. *British Museum*.

This is merely a separate, and earlier, issue of the second tract in Blundeville's work, entitled,

The fower chiefyst offices belonging to Horsemanshippe. That is to saye, the office of the Breeder, of the Rider, of the Keper, and of the Ferrer. In the firste part whereof is declared the order of breeding of horses. In the seconde howe to breake them and to make theym horses of seruyce. Conteyning the whole arte of Ridynge lately set forth, and nowe newly corrected and

amended of manye faultes escaped in the fyrste printynge, as well touchyng the bittes as otherwyse. Thirdly, how to dyet them. . . . Fourthly, to what diseases they be subiecte.

No date. 4to. Black letter. Each part has a separate title and signatures. Part III, 'the Order of Dietyng of Horses,' is dated 1565 on the title-page, and Part IV is dated 1566. The general title-page and the title-pages of the first two parts bear no date. Later editions were published in 1580, 1597, and 1609.

The original work by Federico Grisone is,—

Gli ordini di cavalcare. Napoli. 1550. 4to.

Ordini di cavalcare, et modi di conoscere le nature de' cavalli, emendare i vitii loro, & ammaestrargli per l'uso della guerra, & commodità degli huomini. Con le figure di diversi sorti di morsi, secondo le bocche & maneggiamenti de cavalli.

Pesaro. 1556. 4to. Both in the British Museum.

See John Astley's *The Art of Riding. 1584.*

1562. *The Castel of Memorie: wherein is conteyned the restoryng, augmentyng, and conservyng of the Memorye and Remembraunce: with the safest remedies and best preceptes thereunto in any wise apperteyning. Made by Gulielmus Gratarolus Bergomatis, Doctor of Artes and Phisike. Englished by Willyam Fulwod. The Contentes whereof appear in the page next folowinge. Post tenebras lux.*

Printed at London by Rouland Hall, dwellynge in Gutter-Lane at the signe of the Half Egle and the Keye. 1562. 12mo. (*Censura Literaria*, VII.) 1563. 8vo. Black letter. *British Museum.* [1573.] 8vo. (16mo. Lowndes.) Black letter. *British Museum*, (2 copies).

The Dedication, in verse, to "the Lord Robert Dudely," states that the king of Bohemia had approved the book in its Latin form, and the late King Edward VI., in a French translation.

It is a translation from the Latin of Guglielmo Grataroli, *De memoria reparanda, augenda servandaque ac de reminis-*

centia: tutiora omnimodo remedia et praeceptiones optimas continens. Zurich. 1553. 8vo.

Six chapters of the work treat of various medical and philosophical nostrums recommended for "conserving of the Memorye and Remembraunce," while the seventh chapter explains several mnemonic devices for constructing a *memoria technica*.

Memory takes leave of her students with these lines,—

To him that would me gladly gaine,
 These three preceptes shal not be vaine:
 The fyrst, is wel to understand
 The thing that he doth take in hand.
 The second is, the same to place
 In order good, and formed race.
 The thyrde is, often to repeate
 The thing that he would not forgeate.

Censura Literaria, Vol. VII, p. 210.

"The book contains many curious receipts for aiding the memory."—*Dictionary of National Biography*.

1562. *The pleasaunt and wittie playe of the Cheasts renewed . . . lately translated out of Italian [of Damiano da Odemira] into French, and now set forth in Englishe, by I. R. [James Rowbothum].*

R. Hall for J. Rowbothum, London, 1562. 8vo. Black letter. Also, London, 1569. 8vo. Black letter. Both in the *British Museum*.

The Italian original of this book appears to be,

Questo libro e da imparare giocare a scachi et de le partite.
 [The description of the chess problems is in Italian and Spanish.]

Rome. 1512. 4to. Without pagination. *British Museum*.
 I have not met with the French version mentioned.

1563. *Onosandro Platonico, of the Generall Captaine, and of his office, translated out of Greke into Italian, by Fabio*

Cotta, a Romaine: and out of Italian into Englysh by Peter Whytehorne.

London: Willyam Seres. 1563. 8vo. Black letter.

Dedicated to Thomas, Duke of Norfolk.

The Italian original of this work is,—

Onosandro Platonico dell' ottimo Capitano generale, e del suo ufficio, tradotto di Greco . . . per F. [abio] C. [otta]. Venice. 1546. 4to. British Museum.

A later Greek and Latin title runs,—

Ὀνοσανδρου Στρατηγικος. *Onosandri Strategicus, sine de Imperatoris Institutione. Accessit Οὐρβικίου ἐπιτηδεύμα. N. Rigaltius nunc primum . . . Latina interpretatione et notis illustravit. Gr. & Lat.*

Lutetiae Parisiorum. 1598–99. 4to. 2 pts. British Museum, (2 copies). [Heidelberg.] 1600. 4to. British Museum. [Heidelberg.] 1604, 1600–05. 4to. British Museum.

Onosander (Ὀνοσανδρος) was a Greek writer of the first century after Christ. His *Στρατηγικὸς λόγος* is dedicated to Q. Veranius, who is probably the same as Q. Veranius Nepos, consul in 49 A. D. It is a popular work on military tactics written in imitation of the style of Xenophon. A Latin edition appeared at Rome, in 1493, at the end of Nicolas Sagundino's *Rei militaris instituta* of Vegetius Flavius Renatus. A French translation, by Jehan Charrier, is dated Paris, 1546, the year of Cotta's Italian version.

1565. *A most excellent and Learned Woorke of Chirurgerie, called Chirurgia parua Lanfranci, Lanfranke of Mylayne his briefe: reduced from dyuers translations to our vulgar or usuall frase, and now first published in the Englyshe prynte by John Halle Chirurgien. Who hath therunto necessarily annexed. A Table, as wel of the names of diseases and simples with their vertues, as also of all other termes of the arte opened. Very profitable for the better understanding of the same, or other like workes. And in the ende a compendious worke of Anatomie, more utile and profitable, then any here tofore in the Englyshe*

tongue publyshed. An Historiall Expostulation also against the beastly abusers, both of Chyrurgerie and Phisicke in our tyme : With a goodly doctrine, and instruction, necessary to be marked and folowed of all true Chirurgiës. All these faithfully gathered, and diligently set forth, by the sayde Iohn Halle.

Imprinted at London in Flete streate, nyghe unto saint Dunstones church, by Thomas Marshe. An. 1565. Sm. 4to. The *Historiall Expostulation* was edited, for the Percy Society, 1844. 12mo. By T. J. Pettigrew.

On the verso of the title-page there is a wood-cut of the translator marked, "1564. I. H. anno. aetatis suae 35."

Dedicated, "Unto the Worshipful the maisters, Wardens, and consequently to all the whole company and brotherhood of Chirurgiens of London. John Halle, one of the leste of them, sendeth hartie and louynge salutation." In "The Epistle Dedicatorie," Halle gives this account of his work,—

"I therefore, as preparatiue to the reste that shall folowe, dedicate thys my symple laboure, in setting forth this excellent compendious worke, called *Chirurgia parua Lanfranci*, under your ayde, helpe, succor, tuition, and defence: whiche was translated out of Frenche into the olde Saxony englishe, about twoo hundred yeres past. Which I haue nowe not only reduced to our usuall speache, by changyng or newe translating suche wordes, as nowe be inueterate, and growne out of knowledge by processe of tyme, but also conferred my labours in this behalf with other copies, both in Frenche and latin: namely with maister Bacter, for his latine copie, and Symon Hudie for his frëch copie, and other English copies: of the which I had one of John Chäber, & an other of John Yates, both very auncient, with other mo:—"

John Halle paints a vivid picture of the deplorable ignorance of the medical profession of his time; "alas," he says, "where as there is one in Englande, almoste throughout all the realme, that is indede a true minister of this arte, there are tenne abhominable abusers of the same. Where as there is one chirurgien that was apprentice to his arte, or one

physicien that hath travayled in the true studie and excercise of phisique, there are tenne that are presumptuous swearers, smatterers, or abusers of the same; yea, smythes, cutlers, carters, coblars, copers, coriars of lether, carpenters, and a great rable of women."

He is outspoken against the quacks and loud in his protests against their combination of magic, divination, and medicine. In one place he says,—“I will not cease while breath is in my body, to lay on with both handes till this battell be wonne, and our adversaries convinced and vanquished; which, although, as I saide afore, they are tenne to one, yet truthe being our weapon, and good science our armoure, with our generall the high author of them, we nede not to doubt but that one shal be good enough for a thousand, not so strongly armed, but naked men, and bare of all knowledge."

A section of *The Preface to the Reader*, called the “Properties of a Chirurgien,” summarizes Halle’s ideal surgeon,—“all that should be admytted to that arte, should be of cleare and perfect sight, well formed in person, hole of mynde and of members, sclender and tender fingered, havng a softe and stedfast hande: or as the common sentence is, a chirurgien should have three dyvers properties in his person. That is to saie, a harte as the harte of a lyon, his eyes like the eyes of an hawke, and his handes as the handes of a woman."

One or two quotations from the *Expostulation* will illustrate at once Halle’s vigorous prose and the sort of quacks he exposed,—

“I will here also omitte to talke of Grigge the Poulter, with divers other, whose endes have made their doinges knowne. And also of a joyner in London, a Frenchman borne, that is of late become a phisicien, who is esteemed at this daye, among dyverse right worshipfull, to be very learned and cunnyng, that knowe not his originall; yea, they call him doctor James; but an honest woman, an olde neighbour of his, (not longe synce), at a man of worshyppes

house in Kente, merveyled to see hym in suche braverye, and lordly apparell ; who, when she tooke acquaintance of hym, he wronge hyr harde by the hande, and rounded hyr in the eare, sayng : if thou be an honest woman, kepe thy tongue in thy headde, and saye nothings of me."

"One named Kiterell, dwelleth in Kente, at a parysh called Bedersden, that hath been all his lyfe a sawyer of tymber and borde, a man very symple, and altogether unlearned ; who at this present is become a phisitien, or rather a detestable deceavyng sorcerer. He wyll geve judgement on urines, and whyles he loketh on the water, he will grope and fele him selfe all about ; and otherwhyle, where as he feleth, he will shrynke, as though he were pricked, or felte some great paine. Then he tourneth to the messenger and telleth him where, and in what sorte the partie is greved ; whiche maketh the people thynke him very cunning. They seeke to hym farre and neere for remedy for suche as are bewyched or enchanted, and as they commonly terme it, forespoken. What stuffe is this, let the wyse and learned judge. And he hath so prospered with these doynge, that in shorte space he hath been able bothe to purchase and buylde, as I am credibly enformed of divers men that doe knowe and have seen the same. For there are many that reporte, (and they no small fooles,) that he hath cured suche as al the learned phisitians in England coulde doe no good unto, beleve it who wyll."

Lanfranci of Milan (died 1306 ?) was a pupil of Gulielmus de Saliceto ; after completing his studies, he settled in Lyons, France, whence he was, on account of his great reputation, called to Paris. The ms. of his work, *Ars Chirurgica*, is in the Bibliothèque Nationale ; it was first published in Venice and Lyons (a French translation), in 1490, and was republished in Venice in 1519 and 1546. A Lyons imprint is dated 1553, and a German translation, by Otho Brunfels, appeared at Frankfort, in 1566.

John Halle was a surgeon in practice at Maidstone, in Kent, and a "member of the worshipful Company of Chirurgeons."

He was a facile versifier and was the author of two collections of verse,—

Certayne Chapters taken out of the Proverbes of Solomon, with other Chapters of the Holy Scripture, and certayne Psalmes of David, translated into English Metre, by John Hall, 1550 (attributed in a former impression to Thomas Sternhold), and *The Court of Virtue, containing many Holy or Spretual Songs, Sonnettes, Psalmes, Ballets, and Shorte Sentences, as well of Holy Scripture as others, with Music, Notes.* London. 1565. 16mo.

1574. *A Direction for the Health of Magistrates and Studentes. Namely suche as bee in their consistent Age, or neere thereunto: Drawen as well out of sundry good and commendable Authours, as also upon reason and faithfull experience otherwise certaynely grounded. Written in Latin by Guilielmus Gratarolus, and Englished, by T. N.*

Imprinted at London, in Fleetstreete, by William How, for Abraham Veale. 1574. Oct. xiiij. 12mo. Black letter. *British Museum.*

Dedicated “to the Right Honorable Maister Francis Walsyngham, Esquier, one of the principall Secretaries to the Queenes moste excellent Maiestie, and of hir Maiesties moste Honorable Priuie Counsell.”

T. N. is Thomas Newton, of Cheshire, the poet and Latinist, who practised medicine for some time before taking orders.

The directions for preserving health relate chiefly to diet and exercise: of diet Newton says in his Dedication, “diet is the safest, the surest and the pleasantest way that can be used and farre to be preferred before all other kindes of remedies, unlesse the disease be of such vehemence, quality, condition and extremitie that it seeme to requyre some great speciall consideration otherwise, and in time of sicknesse is not onely a special & harmlesse recuratiue, but also in time of health, the best and almost the onely preservative.”

"Man is subject to very many diseases. Antiquitie reckened up in a beadrolle, and registred in sundry of their monuments left behinde them for our erudition and furtheraunce, three hundred and odde seuerall kindes of maladies, besides casualties. Since when, there hath encreased and sprong up a fresh supply and swarme of many strange and new diseases earst not knowen nor heard of, seemyng as it were to denounce defiance and continual warre to al the cunnyng that phisicians haue."—*British Bibliographer*, Vol. II, p. 414.

This is a translation of Guglielmo Grataroli's work, called *De litteratorum et eorum qui magistratibus funguntur conservanda, praeservandaque valitudine, [illorum praecipue qui in aetate consistentiae, vel non longe ab ea absunt. Basle. 1555. 8vo.]. Paris. 1562. 16mo. Black letter. British Museum.*

[1579.] *A Joyfull Jewell. Contayning . . . orders, preservatives . . . for the Plague . . . written in the Italian tung by . . . L. [eonard] Fioravantie . . . and now . . . translated . . . by T. H. [Thomas Hill. Edited by Hill's friend, John Hester.]*

Imprinted for W. Wright. London. [1579.] 4to. Black letter. *British Museum.*

Translated from the Count Leonardo Fioravanti's, *Il Reggimento della Peste . . . Nuovamente ristampato, corretto ed ampliato, etc. Venetia. 1594. 8vo. British Museum.* Other editions were, Venice, 1565, 1571, and 1626, 8vo.

John Hester, distiller, or as he styled himself, 'practitioner in the Spagericall Arte' (spagyricall, that is, chemical), carried on business at Paul's Wharf, from about 1579 until his death in 1593. "Olde John Hester" is mentioned as a distinguished chemist in Gabriel Harvey's "*Pierce's Supererogation*," 1593.

1580. *A short discours . . . uppon chirurgerie . . . wherunto is added a number of notable secretes . . . translated out of Italian into English by J. [ohn] Hester.*

London. 1580. 4to. Black letter. Few MS. Notes. *British Museum*.

A Discourse upon Chyrurgery. . . . Translated out of Italian by J. [ohn] Hester, . . . and now newly published and augmented, . . . by R. [ichard] Booth.

E. Allde. London. 1626. 4to. Black letter. *British Museum*.

Translated from the Count Leonardo Fioravanti,—

La Cirurgia dell' eccelen. Dottore L. F. distinta in tre libri con una gionta de secreti nuovi dell' istesso autore.

Venetia. 1582. 8vo. Venetia. 1630. 8vo. Both in the *British Museum*.

1584. *The Art of Riding, set forth in a breefe treatise, with a due interpretation of certeine places alledged out of Xenophon, and Gryson, [Federico Grisone], very expert and excellent Horsememen: Wherein also the true use of the hand by the said Grysons rules and precepts is speciallie touched: and how the Author of this present worke hath put the same in practise, also what profit men maie reape thereby: without the knowledge whereof, all the residu of the order of Riding is but vaine. Lastlie is added a short discourse of the Chaîne or Cauezzan, the Trench, and the Martingale: written by [G. B.] a gentleman of great skill and long experience of the said Art.*

Henrie Denham, London, 1584. 4to. *British Museum*.

The translator is John Astley, "Maister of her Majesties Jewell house."

See Thomas Blundeville's *A newe booke, containing the arte of ryding*. [1560?]

1584. *The Art of Riding, conteining diverse necessarie instructions, demonstrations, helps, and corrections appertaining to Horsemanship. Written at large in the Italian Toong by Maister Claudio Corte. Brieflie reduced into certaine English discourses. [By Thomas Bedingfield.]*

H. Denham. London. 1584. 4to. Pp. 112. *British Museum*.

Dedicated to "M. Hen. Machwilliam."

A translation of Claudio Corte's, *Il Cavallerizzo: nel quale si tratta . . . di tutto quello che a' Cavalli et à buon Cavalierizzo s'appartiene*. Venetia. 1573. 4to. *British Museum*.

1586. *A Briefe and pleasaunt Treatise, Intituled: Naturall and Artificiall Conclusions: Written firste by sundry Schollers of the Universitie of Padua . . . at the . . . request of one Bartholmew, a Tuscan; and now Englished by T. Hyll, [Thomas Hill, Londoner] etc.*

E. Alde. London. 1586. 8vo. Black letter. *British Museum*. Also, London. [October 2.] 1650 [1649]. 8vo. Black letter. *British Museum*. London. 1670. 8vo. *British Museum*. London. 1684. 8vo. Black letter. *British Museum*.

1588. *Most briefe Tables to know redily how manie Ranckes of Footemen armed with Corsletts, as unarmed, go to the making of a iust Battaile, from an hundred unto twentie thousand, &c. Tourned out of Italian into English, by H. G.*

T. East, for J. Wight: London. 1588. 4to. Black letter. *British Museum*. Also, an earlier edition, W. Williamson. London. 1574. 4to. (Lowndes.)

A translation of a work on military tactics by Girolamo Cataneo (Novarese), entitled,—

Tavole brevissime per sapere con prestezza quanto file vanno à formare una giustissima bataglia. Brescia. 1563. 8vo. *British Museum*.

Dedicated by the author to the Earle Aloigi Anogardo.

1588. *Three Bookes of Colloquies concerning the Arte of Shooting in great and small peeces of Artillerie: . . . Written in Italian . . . by N. [iccolò] T. [artaglia] . . . translated into English by C. [yprian] Lucar . . . also . . . a Treatise named Lucar Appendix . . . to shew the office and dutie of a Gunner, etc.*

London, by Thomas Dawson, for John Harrison, 1588. Folio. *British Museum*.

Dedicated, by the publisher, to the Earl of Leicester, and fully illustrated.

Translated from Niccolò Tartaglia's treatise on the theory and practice of gunnery, entitled,

Nuova Scienza, cioe Invenzione nuovamente trovata, utile per ciascuno, speculativo, matematico, bombardiero, ed altri. Venice. 1537. 4to. *Ibid.*, 1550, 1551, 1583. 4to. In French, par Reiffel, Paris, 1845-46. 2 pts. 8vo.

Lucar's *Appendix*, "collected out of divers good authors," "to shew unto the Reader the Properties, Office, and Dutie of a Gunner, and to teach him to make and refine Artificial Saltpeter," is far longer than the translation from Tartaglia.

1588. [*Il Padre di Famiglia.*] [*The Householders*] *Philosophie. Wherein is perfectly and profitably described, the true Oeconomia and Forme of Housekeeping. First written in Italian, by that excellent Orator and Poet, Signior Torquato Tasso, and now translated by T. K. Whereunto is annexed a dairie booke for all good huswives. Dedicated to them by Bartholomew Dowe.*

At London. Printed by J. [ohn] C. [harlewood] for T. Hacket. 1588. 4to. Black letter. *British Museum*.

This work is a translation of Tasso's famous dialogue, *Il Padre di Famiglia*. Venice. 1583. 12mo. 1825. 12mo.

Torquato Tasso, in one of his sudden fits of melancholy and suspicion determined to flee from the court of Urbino and put himself under the protection of the Duke of Savoy. On the road to Vercelli, arriving one evening at the banks of the Sesia, he found the river so swollen that the ferryman refused absolutely to venture over. A storm came on, and Tasso, weary and footsore, would have been in a sad plight had he not met with a young man who kindly offered him the hospitality of his home for the night. It proved to be a neighboring mansion, where the young man introduced the

guest to his father, a venerable man whose appearance was as pleasing as his entertainment was generous and elegant.

Tasso had at first declined revealing his name, but over the wine and fruits, his reserve wore away, and when the conversation turned at last upon the economy of agriculture, he displayed so much learning, and spoke so eloquently of the creation of the world, and of the sun's motions, that his host divined who he was. The disclosure of identity is most delicately expressed by the old man, 'he now knew he was entertaining a more illustrious guest than he had at first supposed, his guest was perhaps the person of whom some rumor had spread in those parts, who, having fallen into misfortunes by some human error, was as much deserving of pardon, from the nature of his offence, as he was in other respects worthy of admiration and renown.'

The simplicity and beauty and repose of the domestic picture in which Tasso has framed the romantic incident are unsurpassed. And the effect is all the more heightened by the setting as an interval of peace between struggles. The poet was taken in at nightfall out of the storm, and the next morning, he tells us, he went on to Turin, moneyless, and compelled to wade on foot through mire and water.

1594. *G. di Grassi his true Arte of Defence, plainlie teaching how a man may safelie handle all sortes of Weapons. . . . With a Treatise of Disceit or Falsinge, and with a Waie or Meane by private Industrie to obtaine Strength, Judgment and Activitie. First written in Italian and Englished by I. G. gentleman. 2 pts.*

For I. I., London. 1594. 4to. *British Museum.*

Dedicated to 'L. Borrow, Lord Gouvernor of the Breil, and Knight of the Garter,' by the editor, Thomas Churchyard.

This book on fencing is a translation of Giacomo di Grassi's, *Ragione di adoprar sicuramente l'Arme si da offesa come da difesa.*

Venetia. 1570. 4to. *British Museum.*

1594. *Examen de Ingenios. The Examination of Mens Wits . . . In whicch [sic], by discovering the varietie of natures, is shewed for what profession each is apt, and how far he shall profit therein.*—Translated out of the Spanish tongue [of Juan de Dios Huarte Navarro] by M. C. Camilli. Englished out of his Italian, by R. [ichard] C. [arew] Esquire. [and partly by his father, Thomas Carew?]

Adam Islip, for R. Watkins, London, 1594. 4to. *British Museum.* 1596. 4to. 1604. 4to. *Brit. Mus.* 1616. 4to. *Brit. Mus.*

Dedicated to Sir Francis Godolphin.

The originals of this translation, named in the title, are from the Spanish of Huarte Navarro,—

Examen de ingenios para las sciencias, donde se muestra la diferencia de habilidades que ay en los hombres, y el genero de letras que à cada uno responde en particular.

Pamplona: 1578. 8vo. *British Museum.*

Camilli's translation of this is dated four years later,

Essame de gl' ingegni de gli huomini, per apprendere le scienze: . . . nuovamente tradotto dalla lingua Spagnuola da M. C. C. [Edited by Niccola Manassi.]

Venice. 1582. 8vo. *British Museum.* 1586. 8vo. *Brit. Mus.* 1590. 8vo. *Brit. Mus.*

A French translation, by Gabriel Chappuis, is dated, Lyon, 1580, 16mo., and the work was also rendered into Latin and German, reaching altogether numerous editions in the six languages. The *British Museum Catalogue* gives in all twenty-three editions.

The latest English imprint is a new translation, made in 1698, by Edward Bellamy,—

Examen de Ingenios: or, the Tryal of Wits. . . . Published originally in Spanish by Doctor J. Huarte, and made English by Mr. Bellamy.

London. 1698. 8vo. *British Museum.*

Juan de Dios Huarte Navarro was a Spanish physician who flourished in the sixteenth century. His book, the *Examen de*

Ingenios, is a treatise on the corporeal and mental qualities of men and women. Its popularity may be explained, partly by the absurd and curious theories it advances, and partly by the originality and sound sense it shows; the book closes, for example, with some excellent ideas on the rearing of children.

1595. *A most strange and wonderfull prophesie upon this troublesome world. Calculated by . . . I. [Giovanni] Cypriano: Conferred with the judgements of J. [ames] Marchecelsus and Sinnior Guivardo. . . . Whereunto is annexed T. Vandermers seaven yeres study in the Arte of Magick, upon the twelve moneths of the yeare. . . . Translated out of Italian by A. [nthony] Holloway.*

London: 1595. 4to. *British Museum.*

From the Italian of Giovanni Cipriano.

Tarquatus Vandermer published in 1569,

T. Vandermers seaven yeares studie in the arte of Magicke, upon the twelve moneths of the yeare: wherein many secrets are reveald unto the world. [London.] 1569. 4to.

1595. *Vincentio Saviolo his Practise, in two Bookes. The first intreating the use of the Rapier and Dagger. The second, of Honor and honorable Quarrels. Both interlaced with sundrie pleasant Discourses, not unfit for all Gentlemen and Captaines that professe Armes.*

London. Printed by John Wolfe. 1595. 4to. Woodcuts. *Huth. British Museum*, (2 copies).

Dedicated to Robert Devereux, Earl of Essex and Ewe.

This is conjectured to be 'the book' by which Touchstone professes to regulate his quarrels, and from which he appears to derive his nice distinctions as to the nature of lies. As *You Like It*, v. 4. Touchstone refers to a section of Book II, which is headed,—“Of the manner and diversitie of Lies.” These are 1) Lies certaine, 2) Conditional lies, 3) Lies in general, 4) Lies in particular, 5) Foolish Lies, and 6) The returning back of the Lie.

Vincentio Saviolo was a Paduan fencing-master patronized and employed by the Earl of Essex. I find some account of him in *A Brief Notice of Three Italian Teachers of Offence. The Antiquarian Repertory*. Grose and Astle. Vol. I, pp. 165–169. The extract is taken from George Silver's *Paradoxes of Defence*. 1599. 4to.

“There were three Italian Teachers of Offence in my time. The first was Signior Rocko : the second was Jeronimo, that was Signior Rocko his boy, that taught gentlemen in the Blacke-Fryers, as usher for his maister instead of a man : the third was Vincentio. This Signior Rocko came into England about some thirtie yeares past : he taught the noblemen and gentlemen of the court ; he caused some of them to weare leaden soales in their shoes, the better to bring them to nimblenesse of feet in their fight. He disbursed a great summe of mony for the lease of a faire house in Warwicke-lane, which he called his colledge, for he thought it great disgrace for him to keepe a fence-schoole, he being then thought to be the only famous maister of the arte of armes in the whole world. He caused to be fairely drawne and set round about his schoole all the noblemen's and gentlemen's armes that were his schollers, and hanging right under their armes their rapiers, daggers, gloves of male and gantlets. Also, he had benches and stooles, the roome being verie large, for gentlemen to sit round about his schoole to behold his teaching. He taught none commonly under twentie, fortie, fifty, or an hundred pounds. And because all things should be verie necessary for the noblemen and gentlemen, he had in his schoole a large square table, with a greene carpet, done round with a verie brode rich fringe of gold, alwaies standing upon it a verie faire standish covered with crimson velvet, with inke, pens, pin-dust, and sealing-waxe, and quiers of verie excellent fine paper gilded, readie for the noblemen and gentlemen (upon occasion) to write their letters, being then desirous to follow their fight, to send their men to dispatch their businesse. And to know how the time

passed, he had in one corner of his schoole a clocke, with a verie faire large diall: he had within that schoole, a roome the which was called his privie schoole, with manie weapons therein, where he did teach his schollers his secret fight, after he had perfectly taught them their rules. He was verie much beloved in the court."

"Then came in Vincentio and Jeronimo; they taught rapier-fight at the court, at London, and in the countrey, by the seaven or eight yeares or thereabouts. These two Italian fencers, especially Vincentio, said that Englishmen were strong men, but had no cunning, and they would go backe too much in their fight, which was great disgrace unto them. Upon these words of disgrace against Englishmen, my brother Toby Silver and myselfe made challenge against them both, to play with them at the single rapier, rapier and dagger, the single dagger, the single sword, the sword and target, the sword and buckler, and two hand-sword, the staffe, battell-axe, and morris-pike, to be played at the Bell Savage upon the scaffold, where he that went in his fight faster backe than he ought, of Englishman or Italian, shold be in danger to breake his necke off the scaffold. We caused to that effect, five or six score bills of challenge to be printed, and set up from Southwarke to the Tower, and from thence through London to Westminster; we were at the place with all these weapons at the time appointed, within a bow-shot of their fence skooles: many gentlemen of good accompt, carried manie of the bills of chalenge unto them, telling them that now the Silvers were at the place appointed, with all their weapons, looking for them, and a multitude of people there to behold the fight, saying unto them, 'Now come and go with us (you shall take no wrong) or else you are shamed for ever.' Do the gentlemen what they could, these gallants would not come to the place of triall. I verily thinke their cowardly feare to answere this chalenge, had utterly shamed them indeed, had not the maisters of defence of London, within two or three daies after, bene drinking of bottell ale hard by Vincentio's

schoole, in a hall where the Italians must of necessitie passe through to go to their schoole: and as they were coming by, the maisters of defence did pray them to drinke with them, but the Italians being very cowardly, were afraide, and presently drew their rapiers: there was a pretie wench standing by, that loved the Italians; she ran with outcrie into the street, ‘helpe, helpe, the Italians are like to be slaine:’ the people with all speede came running into the house, and with their cappes and such things as they could get, parted the fraie, for the English maisters of defence meant nothing lesse than to foile their handes upon these two faint-hearted fellows. The next morning after, all the court was filled, that the Italian teachers of fence had beaten all the maisters of defence in London, who set upon them in a house together. This wan the Italian fencers their credit againe, and thereby got much, still continuing their false teaching to the end of their lives.

“This Vincentio proved himsef a stout man not long before he died, that it might be seene in his life time he had bene a gallant, and therefore no maruaile he tooke upon so highly to teach Englishmen to fight, and *to set forth bookes of the feates of armes*. Upon a time at Wels in Somersetshire, as he was in great braverie amongst manie gentlemen of good accompt, with great boldnesse he gave out speeches, that he had bene thus manie yeares in England, and since the time of his first comming, there was not in it one Englishman, that could once touch him at the single rapier, or rapier and dagger. A valiant gentleman being there amongst the rest, his English hart did rise, to heare this proud boaster, secretly sent a messenger to one Bartholomew Bramble a friend of his, a verie tall man both of his hands and person, who kept a schoole of defence in towne; the messenger by the way made the maister of defence acquainted with the mind of the gentleman that sent for him, and of all what Vincentio had said; this maister of defence presently came, and amongst all the gentlemen with his cap off, prayed Maister Vincentio that he would be pleased to take a quart of wine of him. Vincentio, very scornefully

looking upon him, said unto him: "Wherefore should you give me a quart of wine?" "Marie, sir, said he, because I heare you are a famous man at your weapon." Then presently said the gentleman that sent for the maister of defence,

"Maister Vincentio, I pray you bid him welcome, he is a man of your profession."

"My profession?" said Vincentio. What is my profession?

Then said the gentleman, "He is a maister of the noble science of defence."

"Why," said Maister Vincentio, "God make him a good man."

But the maister of defence would not thus leave him, but prayed him againe he would be pleased to take a quart of wine of him.

Then said Vincentio, "I have no need of thy wine."

Then said the maister of defence: "Sir, I have a schoole of defence in the towne, will it please you to go thither?"

"Thy schoole!" said maister Vincentio; "what should I do at thy skoole?"

"Play with me (said the maister) at the rapier and dagger, if it please you."

"Play with thee!" said maister Vincentio. "If I play with thee, I will hit thee, 1, 2, 3, 4, thrustes in the eie together."

Then said the maister of defence, "If you can do so, it is the better for you, and the worse for me, but surely I can hardly beleeve that you can hit me: but yet once againe I hartily pray you, good sir, that you will go to my schoole, and play with me."

"Play with thee!" said maister Vincentio (very scornfully); "by God, me scorne to play with thee!"

With that word 'scorne,' the maister of defence was verie much moved, and up with his great English fist, and stroke maister Vincentio such a boxe on the eare that he fell over and over, his legges just against a butterie hatch, whereon

stood a great blacke jacke; the maister of defence fearing the worst, against Vincentio his rising, catcht the blacke jacke into his hand, being more then halfe full of beere. Vincentio lustily start up, laying his hand on his dagger, and with the other hand pointed with his finger, saying very well,

"I will cause to lie in the gaile for this geare, 1, 2, 3, 4 yeares."

"And well," said the maister of defence, "since you will drinke no wine, will you pledge me in beere? I drinke to all the cowardly knaves in England, and I think thee to be the veriest coward of them all:" with that he cast all the beere upon him: notwithstanding Vincentio having nothing but his guilt rapier and dagger about him, and the other for his defence the blacke jacke, would not at that time fight it out: but the next day met with the maister of defence in the streete, and said unto him,

"You remember how misused a me yesterday, you were to blame, me be an excellent man, me teach you how to thrust two foote further than anie Englishman, but first come you with me: then he brought him to a mercer's shop, and said to the mercer, "Let me see of your best silken pointes;"—the mercer did presently shew him some, of seven groates a dozen; then he payeth fourteen groates for two dozen, and said to the maister of defence,

"There is one dozen for you, and here is another for me."

"This was one of the valiantest fencers that came from beyond the seas to teach Englishmen to fight, and this was one of the manliest frayes, that I have heard of, that ever he made in England, wherein he shewed himselfe a fare better man in his life, than in his profession he was, for he professed armes, but in his life a better Christian.

"He set forth in print a booke for the use of the rapier and dagger, the which he called his *practice*. I have read it over, and because I finde therein neither true rule for the perfect teaching of true fight, nor true ground for true fight, neither

sence or reason for due prooffe thereof, I have thought it frivolous to recite any part therein contained."

Apart from the interesting description of a fencing-school in the time of Elizabeth, I would call attention to this record of Vincentio's broken English, by an ear-witness who knew him. For myself it is the earliest authentic bit of broken English I know of.

1596. *A Booke of Secrets: Shewing divers waies to make and prepare all sorts of Inke, and Colours . . . also to write with Gold and Silver, or any kind of Mettall out of the Pen: with many other profitable secrets. . . . Translated out of Dutch into English, by W. [illiam] P. [hilip?]. Hereunto is annexed a little Treatise, intituled, Instructions for ordering of Wines. . . . Written first in Italian, and now newly translated into English, by W. P.*

A. Islip for E. White, London, 1596. 4to. Black letter. *British Museum.*

1597. *Ludus Scacchiae: Chesse-play. A Game, both pleasant, wittie, and politicke: with certain briefe instructions thereunto belonging. Translated out of the Italian [of Damiano da Odemira] into the English tongue [by J. Rowbothum]. Containing also therein, A prety and pleasant Poeme of a whole Game played at Chesse [i. e. a translation into English verse, by W. B., of the Ludus Scacchiae of H. Vida]. Written by G. B.*

Printed at London by H. Jackson, dwelling beneath the Conduite in Fleet street. 1597. 4to. 2 pts. 24 leaves. *British Museum*, (2 copies). Part I is without pagination, and is merely an abridgment of Rowbothum's translation, 1562.

In an Address to the Reader the translator, after asserting that "most men are giuen rather to play than to studie or trauell," argues that "this game, or kingly pastime, is not onely void of craft, fraud, and guile, swearing, staring, im-

patience, fretting, and falling out, but also breedeth in the players, a certaine study, wit, pollicie, forecast and memorie, not onely in the play thereof but also in actions of publike gouvernement, both in peace and warre."

Then follows a description of the pieces, a diagram of "the checker or chesse boorde," and an explanation of the game.

The poem, entitled *Scacchia Ludus*, occupies thirty pages and gives an account of the wedding of Oceanus and Tellus. To help entertain the deities who are his guests, Oceanus calls for the board "that hangd upon a wall," and Apollo and Mercury play a game in which Apollo is checkmated. Mercury, travelling afterwards in Italy, falls in love with a Sereian nymph, and

Of her name *Scacchis Scacchia*
 this play at Chesse did call :
 And that this God in memorie
 the Lasse might longer haue,
 A Boxen chesse boord gilded round
 unto the gerle he gaue,
 And taught her cunning in the same,
 to play the game by arte,
 Which after to the countrey swaines
 this Lady did imparte :
 Who taught their late posteritie
 to use this kinde of play,
 A game of great antiquitie
 still used at this day.

British Bibliographer, vol. I, pp. 382-4.

Scacchia is from *scacco*, a square, *scacchi*, chess-men.

1598. *Epulario, or, the Italian Banquet: wherein is shewed the maner how to dresse . . . all kinds of Flesh, Foules or Fishes. . . . Translated out of Italian.*

Printed by A. I. for W. Barley, London, 1598. 4to. Black letter. *British Museum.*

This is a translation of a popular cookery-book,

Epulario quale tratta del modo de cucinare ogni carne ucelli pesci de ogni sorte r fare sapori, torte, r pastellj al modo de tutte le provjnce.

Venetia. 1549. 8vo., and 1562. 8vo.: Messina. 1606. 8vo.: Trevigi. 1649. 8vo., all in the *British Museum*.

1598. *A Tracte containing the Artes of curious Paintinge, Caruinge & Buildinge written first in Italian by Jo: Paul Lomatius painter of Milan and englished by R. [ichard] H. [aydocke] student in Physik. . . . [Colophon.]*

Printed at Oxford by Joseph Barnes for R. H. Anno Domini, M.D.XC.VIII. Folio. *Huth. British Museum*.

Dedicated, "To the Right Worshipfull Thomas Bodley Esquire."

A translation of Giovanni Paolo Lomazzo's, *Trattato dell' arte de la Pittura di G. P. Lomazzo, Milanese Pittore, diviso in sette libri ne' quali si contiene tutta la Theorica & la Prattica d'essa Pittura*. Milano. 1584. 4to. *British Museum*, (2 copies).

The title-page is engraved, and contains portraits of the author and of the translator. Haydocke's prefatory address, "To the ingenuous reader," contains many curious and interesting notes on painters and painting. Speaking of the restoration of old pictures in his own day, he says: "For my selfe have seene divers goodlie olde workes finely marred, with fresh and beawtifull colours, and vernishes: a singular argument (to say nothing of the Owners) of the bolde and confident ignorance of the workemen."

1602. *The Theoriques of the seven Planets, shewing all their diverse motions, and all other Accidents, called Passions, thereunto belonging. . . . Whereunto is added a breefe Extract of Maginus [Giovanni Antonio Magini] his Theoriques, for the better understanding of the Prutenicall Tables, to calculate thereby the motions of the Seven Planets. There is also added, The making, description and use, of two*

Instruments for Sea-men, to find out the latitude of any place without the helpe of Sunne, Moone, or Starre. First invented by Doctor Gilbert and nowe set downe by Master Blundevile [Thomas Blundeville]. 2 pt.

A. Islip, London, 1602. 4to. *British Museum.*

The 'Extract' from Magini was probably made from his, *Tabulae secundorum mobilium coelestium, ex quibus omnium syderum aequabiles & apparentes motus ad quaevis tempora colliguntur, congruentes cum observationibus Copernici, & canonibus Prutenicis, etc.*

Venetis. 1585. 4to. *British Museum.*

The Prutenicall, that is, Prussian Tables, (from Prutenus, Prutinus, Pruxenus, Prussian) were certain planetary tables making the first application of the Copernican theory of the solar system. They were formulated, in 1551, by Erasmus Reinbold, and were named in honor of his patron, Albrecht, Duke of Prussia.

1611. *The first (—the fift) booke of Architecture, made by S. Serly [Sebastiano Serlio], . . . translated out of Italian into Dutch, and out of Dutch into English. 5 pts.*

S. Stafford: London. 1611. Folio. *British Museum.*

Translated from *Il Libro primo (—quinto) d'Architettura*. 5 pt.

Venetia. 1551. Folio. *British Museum.*

Sebastiano Serlio, called sometimes Bastiano da Bologna, or Sebastiano Bolognese was a painter, an engraver, and an architect. Francis I. invited him to France in 1541 to make some designs for the Louvre, and then employed him as architect of the royal chateau at Fontainebleau. The first six books of his *Regole generali d'architettura* came out between 1537 and 1551; the seventh book was published at Frankfort in 1575. It was translated into Latin and French besides Dutch and English.

1618. *Opiologia, or a Treatise concerning the nature, properties, true preparation, and safe use and administration of Opium.*

By Angelus Sala Vincentenes Venatis, and done into English and something enlarged by Tho. Bretnor, M. M.

N. Okes : London. 1618. 8vo. *British Museum*.

This translation, which is made from the French, is dedicated "to the learned and my worthily respected friends D. Bonham and Maister Nicholas Carter, physitians."

In an address to the reader Bretnor defends the use of laudanum in medicine, promises to prepare for his readers, "the chiefest physicke I use my selfe," and mentions as good druggists his friends 'Herbert Whitfield in Newgate Market' and 'Maister Bromhall.'

Thomas Bretnor was a notorious character in London ; he is mentioned in three plays of the time.

By Ben Jonson, in *The Devil is an Ass*. 1616. i. 2.

By Middleton, in *The Fair Quarrel*. 1617. v. i (as the Almanac-maker).

By Fletcher, in *The Bloody Brother, or Rollo Duke of Normandy*, 1640, where he is Norbret.

1622. *The Italian Prophecier. That is, a prognostication made for the yeere 1622. Practised by A. Magino [Giovanni Antonio Magini] translated out of Italian into Dutch, and now into English.*

[? .] 1622. 4to. *British Museum*.

1623. *A Revelation of the secret spirit. Declaring the most concealed secret of Alchymie. Written first in Latine by an unknowne author, but explained in Italian, by John Baptista Lambye [Giovanni Battista Lambi], Venetian. Lately translated into English, by R. N. E. Gentleman [Robert Napier, Esq. ? or "of Edinburgh ?"]*.

John Haviland for Henrie Skelton. London. 1623. 16mo. Pp. 80. *British Museum*.

1624. *A Strange and Wonderfull Prognostication: or rather, Prenomination of those Accidents which shall, or at*

least are likely to happen, as may be conjectured by the heavenly Influences. . . . Now faithfully translated into English [out of the Italian of Giovanni Antonio Magini].

Printed for N. Butter. London. 1624. 4to. *British Museum*.

1634. *Hygiasticon: or, the right course of preserving Life and Health unto extream old Age. . . . Written in Latin by L. [eonardus] Lessius and now done into English [by T. S.] (Luigi Cornaro's Treatise of Temperance and Sobriety, translated by Master George Herbert.—A Discourse translated out of Italian, That a spare diet is better than a Splendid and Sumptuous.) The second edition. 2 pts.*

Printed by the Printers to the Universitie of Cambridge. 1634. 12mo. *British Museum*.

This is a translation of Leonard Lessius's,

Hygiasticon seu vera ratio valetudinis bonae et vitae, una cum sensuum iudicii et memoriae integritate ad extremam senectutem cōservandae.

Antverpiae. 1613. 8vo. British Museum.

Editio secunda . . . subjungitur Tractatus L. Cornari de vitae sobriae [Trattato de la vita sobria] . . . eodem pertinens . . . ab ipso Lessio Translatus.

Antverpiae. 1614. 8vo. British Museum, 2 copies.

The *Dictionary of National Biography* says that George Herbert contributed, in prose, to his friend Nicholas Ferrar's English translation of Lessius's *Hygiasticon*, a translation from the Latin of Cornaro's discourse, entitled, *A Treatise of Temperance and Sobriety*, and made at the request "of a noble personage." This was first published at the Cambridge University Press in 1634. Whether "T. S." is Nicholas Ferrar, or not, I do not know.

Luigi Cornaro, 1467–1566, was of a noble Venetian family. Delicate by constitution, at the age of forty he found his health much impaired by his indulgences and determined to change his whole manner of life. He restricted himself to

twelve ounces of solid food and fourteen ounces of wine a day, and endeavored to cultivate a gay and amiable disposition, he was said to have been naturally sober and morose. His health was completely restored, and he died at the age of ninety-nine. Between the ages of eighty and ninety-five, he published in four parts, his

Discorsi della vita sobria, ne' quali con l'esempio di se stesso, dimostra con quali mezzi possa l'uomo conservarsi sano fino all'ultima vecchiezza.

Padua. 1558. 8vo. (Three parts only). Venice. 1599. 8vo. and 1620. 8vo. (complete). Venice. 1666. 8vo., done in Italian verse.

Besides the Latin of Leonard Lessius, the work was translated into most of the European languages, and was repeatedly reprinted. An English edition in the British Museum is described in the book-lists as the 'fifty-fifth.'

1638. *A Learned Treatise of Globes, both Coelestiall and Terrestriall. . . . Written first in Latine. . . . Afterward illustrated with notes, by J. J. Pontanus. And now . . . made English. . . . By J. [ohn] Chilmead, etc.*

Printed by the Assigne of T. P. for P. Stephens and C. Meredith, London, 1638. 8vo. *British Museum.*

From the Latin of Robertus Hues,

Tractatus de Globis et eorum Usu, accommodatus iis qui Londini editi sunt anno 1593, etc.

In aedibus Thomae Dawson, Londini, 1594. 8vo. British Museum.

The "*Learned Treatise of Globes* is usually attributed to Edmund Chilmead with apparent correctness." *Dictionary of National Biography.*

1658. *Natural Magick; wherein are set forth all the riches and delights of the Natural Sciences . . . in twenty bookes.*

T. Young and S. Speed: London. 1658. 4to. Pp. 409. With a second title-page engraved. *British Museum.*

A translation of Giovanni Battista della Porta's,
Magiae Naturalis, sine de miraculis rerum naturalium libri
III. Pp. 163.

M. Cancer: Neapoli. 1558. Folio. *British Museum*.
 Frequently reprinted. The *British Museum* contains editions
 of 1561, 1564, 1589 (Neapoli, libri xx, folio), 1607, 1619,
 1651, and 1664.

c. GRAMMARS AND DICTIONARIES.

1550. *Principal Rules of the Italian Grammer, with a*
Dictionarie for the better understanding of Boccace, Petrarca,
and Dante: gathered into this tongue by William Thomas. 2 pts.

Londini. An. M.D.L. [Colophon.] Imprinted at London
 in Fletestrete, in the House of Thomas Berthelet. *Cum*
privilegio ad imprimendum solum. Anno dñi. 1550. 4to.
 Black letter. *Huth. British Museum. Harvard. 1560.*
4to. (Lowndes.) 1561. 4to. (Watt and Chalmers.) 1562.
4to. Black letter. British Museum. 1567. 4to. Black
letter. British Museum. Harvard. 1724. 4to. (Watt.)

Dedicated, "from Padoa the thirde of Februarie, 1548,"
 to Sir Thomas Chaloner, the scholarly diplomatist, who was
 the friend of Cheke, Haddon, and other learned men of the
 time.

This is the first Italian grammar and dictionarie printed in
 England; it was written in Italy, and the *Dictionarie* is
 described as "taken out of the two books in Italian, called
Acharisius and *Ricchezze della lingua volgare*."

Alberto Accarigi da Cento, fl. 1537–1562, was the author
 of two word-books,—

La Grammatica volgare di M. A. de gl' Acharsi da Cento.
Vinea. 1537. 4to. British Museum, and Vocabolario, gram-
matica et orthographia de la lingua volgare d' A. Acharisio ;
con ispositioni di molti luoghi di Dante, del Petrarca, et del
Boccaccio. Cento. 1543. 4to. British Museum, (2 copies).

Francesco Alunno was the author of, *Le ricchezze della*
lingua volgare.

Figliuoli di Aldo. Venegia. 1543. Folio. British Museum.

A second word-book of Alunno's may also have been suggestive to Thomas; it is entitled,

La fabrica del mondo, nella quale si contengono tutte le voci di Dante, del Petrarca, del Boccaccio & d'altri buoni autori, con la dichiarazione di quella, & con le sue interpretationi Latine, con le quali si ponno scrivendo isprimere tutti i concetti dell' huomo di qualunque cosa creata.

Vinegia. 1548. Folio (colophon dated 1546). British Museum, (also four later editions).

William Thomas was a native of Wales, and was educated at Oxford. In 1544, "constrained by misfortune to habandon the place of my nativity," (beginning of *The Pilgrim*,) he went to Italy, where we hear of him, in 1546, at Bologna, and, from the dedication of the *Principal Rules*, at Padua, in 1548.

In 1549, he was again in London, and on account of his knowledge of modern languages, was made clerk of the Council to King Edward VI. In the autumn of the year 1552, Thomas submitted eighty-five political questions for the young King's consideration. Edward agreed to receive essays from him from time to time on stipulated subjects, and Thomas submitted papers on foreign affairs, on a proposal to reform the debased currency, and on forms of government. The paper on foreign affairs is one of the *Cotton MSS.* (*Vespasian D. Bodleian*,) and is entitled,

"My private opinion touching your Majesty's outward affairs at this present." Strype printed it in his *Memorials*, Vol. iv, p. 352.

Subsequently King Edward gave Thomas a prebend of St. Paul's, and the living of Presthend, in South Wales, appointments which Strype goes on to say were procured unfairly, Thomas not being a spiritual person.

Upon the accession of Queen Mary, Thomas joined in the rising of Sir Thomas Wyatt, for which he was executed for high treason, at Tyburn, May 18, 1554. (*Froude, History of*

England, Vol. VI, Ch. 31, and *Report of Deputy Keeper of the Public Records*, IV, p. 248.)

Besides the *Principal Rules*, William Thomas also wrote *The Historie of Italie*, an interesting and rare book, which came to four editions between 1549 and 1562, in spite of the fact that it is said to have been "suppressed and publicly burnt" after the execution of the author. Anthony à Wood quotes Bishop Tanner for the statement that Thomas translated from the Italian two works, called, *The Laws of Republics* and *On the Roman Pontiffs*. A veritable translation of his, written for the use of King Edward VI., has been printed by the Hakluyt Society, 1873; it is an account of the two voyages of Giosafat Barbaro into Tana and Persia.

I do not know whether *The Pilgrim* is a translation or an original work. The title of the only English edition of it that I know of reads,—

The Pilgrim: a Dialogue on the Life and Actions of King Henry Eighth: Edited [from the Harleian MSS. British Museum] with Notes from the Archives at Paris and Brussels, by J. A. Froude. 1861. 8vo. British Museum.

The Dialogue is dedicated, "To Mr. Peter Aretyne the right naturall Poete;" Anthony à Wood says it was written at "Bologn la Grassa," and further that it "is about to be translated into Lat. with a design to be remitted in the third tome of *Fasciculus*, collected by Edw. Brown of Christ's College in Cambridge" [1690]. He quotes a letter from Brown, dated August 15, 1690, giving this account of *The Pilgrim*,—

"Mr. Chiswell, I am upon printing a book that I have in my library of which I find the lord Herbert and my lord bishop of Salisbury that now is, have made frequent use in their histories, and which deserves to be better known than now it is. The title is this:

"Il pelegriano Inglese, or a Discourse that passed between Sir William Thomas, an English gentlemen, and some Italians at Bologna, a hundred and forty years ago, concerning Henry

the eighth, King of England, and the affairs of those times. Wherein the said Sir William defends the innocent and sincere life of K. Henry the eighth, from ye lies and slanders of Pope Clement ye seaventh, and other flatterers of the seat of Antichrist. Translated exactly from ye old Italian copy printed in ye year M.D.LII. By E. B. Rector of Sundridge in Kent."

It is more than likely that the work was originally written in English, and that Brown's letter records an early Italian translation.

See *Travels to Tana and Persia by Josafa Barbaro and Ambrogio Contarini*. 1873.

1568. *The Enimie of Idlenesse: Teaching the maner and stile howe to endite, compose and write all sorts of Epistles and Letters: as well by answer, or otherwise. Set forth in English by William Fulwood, Marchant.*

London. By Henry Bynneman for Leonard Maylard. 1568. 8vo. Black letter. *British Museum*. Also, 1571. 16mo. (Lowndes.) 12mo. (Warton): 1578. 8vo. *British Museum*: 1586. 8vo. *British Museum*: 1593. 8vo. *British Museum*: 1598. 16mo. (Lowndes): 1621. 8vo. *British Museum*.

Dedicated to the "Master, Wardens, and Company of Marchant Tayllors." Fullwood was a member of the Merchant Taylors' Company.

The *Enimie of Idlenesse*, whose seven editions prove it to have been a very popular book, consists of four parts, in prose and verse.

Part I, with much original matter, contains translations from Cicero and the ancients.

Part II contains translations from Politian, Ficino, Merula, Giovanni Pico della Mirandola, and other Italian scholars.

Angelo Poliziano, 1454–1494, carried on a wide correspondence with the distinguished literary men of his time, and many of the letters were published in *Illustrium virorum epistolae, ab A. Politiano partim scriptae, partim collectae*. Paris. 1519, 1523, 1526. 4to.: Lyons. 1539. 8vo.: Basle. 1542. 8vo.

Marsilio Ficino, 1433–1499, wrote *Epistolarum libri duodecim*. Venice. 1495. Folio.

Giorgio Merula, 1424(?)–1494, wrote *In Philadelphum Epistolae duae*. Venice. 1480. 4to.

Giovanni Pico della Mirandola, 1463–1494, left some letters which were published after his death, under the title *Aureae ad familiares epistolae*. Paris. 1499. 4to.

Part III. contains practical and personal letters, mostly original.

Part IV. shows ‘how to endite’ a love-letter by giving examples of six metrical love-letters, besides some prose specimens. Subsequent editions contain seven metrical letters, with other augmentations.

Fullwood’s verse is spirited and vigorous.

1575. *An Italian Grammer Written in Latin by Scipio Lentulo a Neapolitaine and turned in Englishe by H. G.*

Imprinted at London by Thomas Vautroullier dwelling in the Blacke frieres. 1575. Oct. 8vo. Pp. 155. *British Museum*, (2 copies). *Bodleian*. 1578. 8vo.

1587. *La Grammatica di M. S. Lentulo . . . da lui in latina lingua Scritta, & hora nella Italiana & Inglese tradotta da H. G. An Italian Grammar . . . turned into Englishe by H. Granthan. MS. Additions.*

T. Vautrollier, London, 1587. 8vo. *British Museum. Bodleian.*

Dedicated “to the right vertuous Mystres Mary, and Mystres Francys Berkeley daughters to the Right honorable Henry Lorde Berkelye,” to whom the translator, Henry Granthan, was tutor.

Quaritch records, *S. Lentuli. Italicae Grammatices Institutio*. Venice. 1578. Sm. 4to.

1578. *Florio his first Frutes; which yeelde familiar Speech, merie Prouerbs, wittie Sentences, and golden Sayings. Also a perfect Introduction to the Italian and English Tongues.*

London. [T. Dawson. 1578.] 4to. *British Museum*. 1591. 4to. (Lowndes.)

Dedicated to Robert Dudley, Earl of Leicester.

Florio's *First Frutes* consist mainly of simple dialogues in Italian and English.

1578. *A comfortable ayde for Schollers, full of variety of sentences, gathered out of [the work of] an Italian authour, (intituled in that tongue, Speechio de la lingua Latina,) by D. Rowland.*

T. Marshe. London. 1578. 8vo. *British Museum*.

D. Rowland is David Rowland of Anglesey, who subsequently translated from the Spanish the first part of *La Vida de Lazarillo de Tórmes*, by Don Diego Hurtado de Mendoza. (1554. 8vo. *British Museum*.) This novel, the forerunner of Mateo Aleman's *Guzman de Alfarache*, Le Sage's *Gil Blas*, and numerous other imitations in the *gusto picaresco*, became extremely popular and was frequently translated into various languages. Ticknor, (*History of Spanish Literature*, 1872, vol. i, p. 552, Note,) states that above twenty editions of Rowland's English translation, *The Pleasant History of Lazarillo de Tórmes*, (1586. Sm. 8vo. 1596. 4to. *British Museum*) are known.

A lively account of *Lazarillo* will be found in the *Retrospective Review*, vol. ii, p. 133.

1583. *Campo di Fior, or else The Flourie Field of Foore Languages of M. Claudius Desainliens, alias Holiband: For the furtherance of the learners of the Latine, French, English, but chieflie of the Italian Tongue. Dum spiro, spero.*

Imprinted at London by Thomas Vautroullier dwelling in the Blacke-Friers by Lud-gate. 1583. Small 8vo. *Huth*. (16mo.) *British Museum*.

Dedicated to Mistress Luce Harington, daughter of John Harington, Esq.

1591. *Florios Second Frutes to be gathered of twelve Trees of diuers but delightsome tastes to the tongues of Italian and English men. To which is annexed his Gardine of Recreation, yeelding six thousand Italian proverbs. Ital. and Eng.*

Printed for T. Woodcock. London. 1591. 4to. *British Museum.*

Dedicated to Nicholas Saunders of Ewell.

The *Second Frutes* is a collection of Italian and English dialogues, with a reprint of Florio's *Giardino di Ricreatione*.

There is an Italian proverb in *Love's Labours Lost*, iv. 2, which Shakspere may have taken from Florio, where it is given,

*Venetia, chi non ti vede, non ti pretia;
Ma chi ti vede, ben gli costa.*

Shakspere puts it,

*Venegia, Venegia,
Chi non te vede, ei non te pregia.*

The proverb occurs in Howell's Letters, with a third variation,

*Venetia, Venetia, chi non te vede, non te pregia,
Ma chi t'ha troppo veduto te dispregia.*

See *The Familiar Letters of James Howell. Edited, Annotated, and Indexed, by Joseph Jacobs.*

London. David Nutt, 1892, the letter "To Robert Brown, Esq., at the Middle-Temple. From Venice, 12 Aug., 1621."

One of Pistol's string of proverbs, in *Henry V.*, ii. 2, "Pitch and pay," is also in Florio's collection; there it is, "Pitch and pay, and go your way."

Compare II. *Poetry, Plays, and Metrical Romances.* Turberville's *Eglogs of the Poet B. Mantuan.* 1567.

1597. *The Italian Schoole-maister: Contayning Rules for the perfect pronouncing of th' italian tongue: With familiar speeches: . . . And certaine Phrases taken out of the best Italian*

Authors. And a fine Tuscan historie called Arnalt & Lucenda. A verie easie way to learne th' italian tongue. Set forth by Clau. Holliband, Gentl. of Bourbonnois.

At London, Printed by Thomas Purfoot. 1597. Sm. 8vo. Huth. *British Museum.*

Dedicated, "To the most vertuous and well giuen Gentleman Maister Jhon Smith."

1608. *The Italian Schoole-maister.* Revised and corrected by F. P. an Italian, professor and teacher of the Italian tongue.

At London, Printed by Thomas Purfoot. 1608. 8vo. *British Museum.* Lowndes gives also 1583, 16mo., and 1591, 16mo.

The editions of 1597 and 1608 contain *Arnalte and Lucenda*. Compare I. *Romances*, Holliband's, *The pretie and wittie Historie of Arnalte and Lucenda*, 1575, and II. *Poetry, Plays, and Metrical Romances*, Leonard Lawrence's poem, *A small Treatise betwixt Arnalte and Lucenda*, 1639.

1598. *A Worlde of Wordes, or Most copious, and exact Dictionarie in Italian and English, collected by Iohn Florio.*

Printed at London, by Arnold Hatfield for Edw. Blount. 1598. 4to. *British Museum* (2 copies).

Dedicated, "To the Right Honorable Patrons of Vertue, Patterns of Honor, Roger Earle of Rutland, Henrie [Wriothesley] Earle of Southampton, Lucie Countesse of Bedford.

It is in this dedication that Florio calls himself, "Resolute John Florio."

1611. *Queen Anna's New World of words, or Dictionarie of the Italian and English tongues, Collected, and newly much augmented by Iohn Florio, Reader of the Italian vnto the Soueraigne Maiestie of Anna, Crowned Queene of England, Scotland, France and Ireland, &c. And one of the Gentlemen of hir Royall Priuie Chamber. Whereunto are added certaine necessarie rules and short obseruations for the Italian tongue.*

London, Printed by Melch. Bradwood for Edw. Blount and William Barret. Anno 1611. Folio. With a portrait of Florio, engraved by W. Hole. *British Museum* (2 copies).

An appendix of seventy-three pages, with a separate title-page, gives,

“Necessary Rules and short observations for the True Pronouncing and Speedie Learning of the Italian, collected for Queen Anne.”

Dedicated to Queen Anne, in Italian and in English,—

All' ECCELSA ET GLORIOSISSIMA Maestà di Anna, Serenissima Regina d'Inghilterra, di Scòtia, di Francia, & d'Irlanda : Giovanni Florio, suo hum.^{me} seruitore brama, & augúra il cólmo & godimento d'ògni vera & compíta felicità. In sù l'altàre della tua Eccélsa & Seren.^{ma} MAESTA (al quále ògni nòstro ginòcchio douerebbe inchinàrsi), ché le túe innàte & Reáli virtù (Gloriosissima REGINA) s'hanno erétto nêl sàcro Têmpio d'Honóre (chè ògni còure conuerebbe adoràre senza idolatria). Io con ògni humiltà & riuerenza dedico & consàcro quèsto humile vòto, & cón le ginòcchia della mên-te inchìne ALLA TVA GRANDEZZA DALL' ECCELSO, báscio le Realissime mani, volendo viuere & morìre. Di túa Gloriosissima & sublime Maestà hum.^{me} ossequen^{mo} & inuiolabile súddito & seruitóre Giovanni Florio.

To the IMPERIAL MAIESTIE of the Highest-borne Princes, Anna of Denmarke, by God's permission, Crowned Qveene of England, Scotland, France & Ireland, &c. Hir humblest seruant I. F. wisheth all the true felicities, that this world may affoord, and the fullest fruition of the blessednesse that heauen can yeeld. This braine-babe (ô pardon me that title most absolute supreme Minerua) brought with it into the world, now thirteene yeers since, a world of words: Since, following the fathers steps in all obseruant seruice of your most sacred Maiestie, yet with a trauellers minde, as erst Colombus at command of glorious Isabella, it hath (at home) discouered neere halfe a new world: and therefore as of olde some called Scotia of Scota, and others lately Virginia, of

Queenes your Maiesties predecessors : so pardon again (ô most Gracious and Glorious) if it dare be entitled Qveen Anna's New world of words, as vnder your protection and patronage sent and set foorth. It shall be my guard against the worst, if not grace with the best, if men may see I beare Minerua in my front, or as the Hart on my necke, I am Diana's, so with heart I may say, This is Qveen Anna's, as the Author is, and shall euer be Your Soueraigne Maiesties inuiolably-devoted subiect and most obliged seruant Iohn Florio.

Florio was appointed reader in Italian to Queen Anne, 1603.

1659. *Vocabolario Italiano & Inglese, A Dictionary Italian & English. Formerly Compiled by John Florio, and since his last Edition, Anno 1611, augmented by himselfe in His life time, with many thousand Words, and Thuscan Phrases. Now most diligently Revised, Corrected, and Compared, with La Crusca, and other approved Dictionaries extant since his Death; and enriched with very considerable Additions. Whereunto is added A Dictionary English & Italian, with severall Proverbs and Instructions for the speedy attaining to the Italian Tongue. Never before Published. By Gio : Torriano An Italian, and Professor of the Italian Tongue in London.*

London, Printed by T. Warren for Jo. Martin, Ja. Allestry, and Tho. Dicas, and are to be sold at the Signe of the Bell in S. Pauls Church-Yard, MDCLIX. Folio. *British Museum.*

Dedicated by the author, "*All' Ill^{mo}. Sig^r. Andrea Riccard, Governatore dell' Honoratissima Compagnia, de' Signori Negotianti di Turchia in Londra, et al Multo Ill^{ro}. Sig^r. Gulielmo Williams Sotto-governatore & a' molto Ill^{ri}. Sig^{ri}. Assistenti di detta Compagnia.*"

Dedicated by the publishers, John Martin, James Allestry, and Thomas Dicas, "To Their most Honoured Friend, Mr. James Stanier, Merchant in London," (a member of the Company of Turkey Merchants).

Torriano's English and Italian dictionary has a separate title-page,—

Vocabolario Inglese & Italiano: A Dictionary English and Italian: Compiled for the use of both Nations. As also a brief Introduction Unto the Italian Tongue: and severall Italian Proverbs, With the English Interpretation to them. Never before Published. By Gio: Torriano, An Italian; and Professor of the Italian Tongue in London.

London. Printed by J. Roycroft for Jo: Martin, Ja: Allestrye, and Tho: Dicas, and are to be sold at the signe of the Bell in S. Pauls Church-Yard. 1659.

Dedicated by the author, in Italian, "*All' Ill^{mo}. Sig^r. Carlo Fra^{co} Guadagni Nobile Fiorentino;*" and in English, "To all who desire to learn the Italian Tongue."

[Another edition.] Reprinted, revised, and corrected by J. D. [avis] M. D. London. 1688-7. Folio. *British Museum*. 1690. Folio. (Allibone.)

The English-Italian Dictionary has a distinct title-page and pagination, and is marked 'second edition.'

Dedicated to Maria d'Este, Queen of England.

Florio on the usefulness of his Dictionarie in the explanation of Italian writers.

Yet heere-hence may some good accrewe, not onelie to truantlie-schollers, which euer-and-anon runne to *Venuti*, and *Alunno*; or to new-entred nouices, that hardly can construe their lesson; or to well-forwarde students, that haue turnd ouer *Guazzo* and *Castiglione*, yea runne through *Guarini*, *Ariosto*, *Tasso*, *Boccace*, and *Petrarche*: but euen to the most compleate Doctor; yea to him that best can stande *All'erta* for the best Italian, heereof sometimes may rise some vse: since, haue he the memorie of *Themistocles*, of *Seneca*, of *Scaliger*, yet is it not infinite, in so finite a body. And I haue seene the best, yea naturall Italians, not onely stagger, but euen sticke fast in the myre, and at last giue it ouer, or giue their verdict with *An ignoramus*. *Boccace* is prettie hard, yet vnderstood: *Petrarche* harder, but explained: *Dante* hardest, but commented. Some doubt if all aright. *Alunno* for his

foster-children hath framed a worlde of their wordes. *Venuti* taken much paines in some verie fewe authors; and our *William Thomas* hath done prettilie; and if all faile, although we misse or mistake the worde, yet make we vp the sence. Such making is marring. Naie all as good; but not as right. And not right, is flat wrong. One saies of *Petrarche* for all: A thousand strappadas coulde not compell him to confesse what some interpreters will make him saie he ment. And a Iudicious gentleman of this lande will vphold, that none in England vnderstands him thoroughly.

1598, Florio, *A Worlde of Wordes, Epistle dedicatorie*, p. [4-5.]

1612. *The Passenger: of Benvenuto Italian, Professour of his Native Tongue, for these nine yeeres in London. Divided into two Parts, containing seauen exquisite Dialogues in Italian and English: The Contents whereof you shall finde in the end of the Booke.* . . .

London: Printed by T. S. for John Stepneth, and are to be solde at his Shop at the West-end of Paules Church.
1612. 4to. *Huth*.

Dedicated to Prince Henry.

The *British Museum* title runs,—

Il Passaggiere di Benvenuto Italiano diviso in due parti, che contengano [sic] sette esquisiti Dialoghi, etc. 2 pts. Ital. and Eng.

Stampato da T. S., por R. Redmer, Londra, 1612. 4to. Pp. 611. British Museum, (3 copies).

The Passenger contains numerous quotations from the chief Italian poets, translated without rhyme, but rhythmically, apparently by Benvenuto himself.

Benvenuto is also the author of a vehement attack upon the temporal power of the papacy, published, in London, in Italian, in 1617.

See *Scala Politica dell' Abominazione e Tirannia Papale*. 1617.

1617. ἩΓΕΜΩΝ Εἰς τὰς Τὰς ΤΑΩΞΞΑΣ.

*id est,**Ductor in Linguas,
The Guide into Tongues.*

Cum illarum harmonia, & Etymologiis, Originationibus, Rationibus, & Derivationibus, in omnibus his undecim Linguis, viz:

- | | |
|-----------------------------|--|
| 1. <i>Anglica.</i> | 7. <i>Hispanica.</i> |
| 2. <i>Cambro-Britanica.</i> | 8. <i>Lusitanica seu Portugallica.</i> |
| 3. <i>Belgica.</i> | 6. <i>Italica.</i> |
| 4. <i>Germanica.</i> | 9. <i>Latina.</i> |
| 5. <i>Gallica.</i> | 10. <i>Graeca.</i> |
| | 11. <i>Hebrea, &c.</i> |

Quae etiam ita ordine, & sono consentientes, collocatae sunt, ut facilimè & nullo labore, unusquisq; non solum, Quatuor, Quinque, vel plures illarum, quam optime memoria tenere, verum etiam (per earum Etymologias) sub Nomine, Naturam, Proprietatem, Conditionem, Effectum, Materiam, Formam, vel finem rerum, rectè nosse que at; Discrepans ab aliis Dictionariis unquam antehac editis.

Item explicatio vocabulorum forensium Juris Anglicani, & Descriptio Magistratum & Titulorum dignitatum, hac nota ☞ per totum Opus insignita.

Opus omnibus humanioris literaturae amatoribus valdè necessarium & delectabile, imprimis Nostratibus qui nullo negotio ex Anglicana, caeteras linguas cum earum Etymologiis, ordine Alphabetico, invenire possunt, denig, [denique] Extranais, si ex his congestis, Alphabetum unius vel plurium aliarum linguarum, sibi cum numeris Arithmeticis concinnare voluerunt.


Opera, Studio, Industria, Labore & Sumptibus Johannis Minshaei in lucem editum & impressum. Anno 1617.

The Guide into the tongues.

With their agreement and consent one with another, as also their Etymologies, that is, the Reasons and Derivations of all or the most part of wordes, in these eleuen Languages, viz:

- | | |
|-----------------------------|-------------------------|
| 1. <i>English.</i> | 7. <i>Spanish.</i> |
| 2. <i>British or Welsh.</i> | 8. <i>Portuguez.</i> |
| 3. <i>Low Dutch.</i> | 6. <i>Italian.</i> |
| 4. <i>High Dutch.</i> | 9. <i>Latine.</i> |
| 5. <i>French.</i> | 10. <i>Greeke.</i> |
| | 11. <i>Hebrew, etc.</i> |

Which are so laid together (for the help of memory) that any one with ease and facilitie, may not only remember 4. 5. or more of these Languages so laid together, but also by their Etymologies under the Name know the Nature, Propertie, Condition, Effect, Matter, Forme, Fashion or End of things there-under containd, differing from all other Dictionaries euer heretofore set forth.

Also the Exposition of the Termes of the Lawes of this Land, drawne from their originall the Saxon and Norman tongues, with the description of the Magistracies, Offices, and Officers, and Titles of Dignities, noted with this hand  throughout the whole Booke.

A worke for all Louers of any kinde of Learning, most pleasant and profitable, especially for those of our owne Nation, when by order of the English Alphabet, they may find out 10 other Tongues, with their Etymologies, most helpfull to Memory, to Speake or Write, then to Strangers, if they will draw out of these one or more Languages, and place them in order of Alphabet and Table, and referre them by figures into this Booke, as they shall best like of.

By the Industrie, Studie, Labour, and at the charges of John Minshue Published and Printed. Anno 1617. Folio. British Museum (5 copies).

Cum Gratia & Priuilegio Regiae Maiestatis, & vendibiles extant Londini, apud Johannem Browne Bibliopolam in vico vocato little Brittain.

And are to be sold at John Brownes shop a Bookeseller in little Brittain in London.

Dedicated to King James I., as follows,—

Potentissimo clementissimo que, necnon omni scientiarum divinarum et humanarum eruditione instructissimo, Jacobo

*Magnae Britanniae Monarchae, Franciae, & Hiberniae Regi,
ac Fidei Defensori, &c.*

Minshaei


*Emendatio, vel à mendis Expurgatio, seu Augmentatio sui
Ductoris in Linguas,*

The Guide into Tongues.

*Cum illarum Harmonia, & Etymologijs, Originationibus,
Rationibus, & Derivationibus in omnibus his novem Linguis,
viz:*

- | | | |
|---------------|---------------|------------------|
| 1. Anglica. | 4. Gallica. | 7. Latina. |
| 2. Belgica. | 5. Italica. | 8. Graeca. |
| 3. Germanica. | 6. Hispanica. | 9. Hebraea, etc. |

*Quae etiam ita ordine & sono consentientes, collocatae sunt,
ut facillime & nullo labore, unusquisque non solum, Quatuor,
Quinque, vel plures illarum, quam optime memoria tenere, verum
etiam (per earum Etymologias) sub Nomine, Naturam, Pro-
prietatem, Conditionem, Effectum, Materiam, Formam, vel finem
rerum, recte nosse queat; Discrepans ab aliis Dictionariis
unquam antehac editis.*

*Item explicatio vocabulorum forensium Juris Anglicani, &
Descriptio Magistratum, & Titulorum dignitatum, hac nota*
 *per totum Opus insignita.*

*Item adiiciuntur Etymologiae sacrae Scripturae, Adam, Euae,
Cain, Abel, Seth, &c. Cum Etymologijs Regionum, Urbium,
Oppidorum, Montium, Fontium, Fluviorum, Promontiorum,
Portuum, Sinuum, Insularum, Marium, Virorum, Mulierum,
Deorum, Stagnorum, Sylvarum, Solitudinum, Populorum, Vico-
rum, Speluncarum, ac aliarum rerum notatu dignarum quae
insigniuntur hac nota per totum Opus (†).*

*Opus omnibus humanioris literaturae amatoribus valde neces-
sarium & delectabile, imprimis nostratibus, qui nullo negotio
ex Anglicana, caeteras linguas cum earum Etymologijs, ordine
Alphabetico, inuenire possunt; denique Extraneis, si ex his con-
gestis, Alphabetum unius vel plurium aliarum linguarum, sibi
cum numeris Arithmeticis concinnare voluerunt.*

Opera, Studio, Industria, Labore & Sumptibus Johannis Minshaei in lucem editum & impressum, 22^o Julij, Anno 1625.


Secunda Editio.

The Guide into the Tongues.

With their agreement and consent one with another, as also their Etymologies, that is, the Reasons and Deriuations of all or the most part of words, in these nine Languages, viz.

- | | | |
|-----------------------|--------------------|------------------------|
| 1. <i>English.</i> | 4. <i>French.</i> | 7. <i>Latine.</i> |
| 2. <i>Low Dutch.</i> | 5. <i>Italian.</i> | 8. <i>Greeke.</i> |
| 3. <i>High Dutch.</i> | 6. <i>Spanish.</i> | 9. <i>Hebrew, etc.</i> |

Which are so laid together (for the helpe of memorie) that any one with ease and facilitie, may not only remember, foure, fve, or more of these Languages so laid together, but also by their Etymologies under the Name know the Nature, Propertie, Condition, Effect, Matter, Forme, Fashion, or End of things thereunder contained, differing from all other Dictionaries euer heretofore set forth.

Also the Exposition of the Termes of the Lawes of this Land, drawne from their originall the Saxon and Norman Tongues, with the description of the Magistracies, Offices, Officers, and Titles of Dignities, noted with this  thorowout the whole Booke.

Item, There are added the Etymologies of proper names of the Bible, Adam, Eue, Cain, Abel, Seth, &c. with the Etymologies of Countries, Cities, Townes, Hilles, Riuers, Flouds, Promontories, Ports, Creekes, Islands, Seas, Men, Women, Gods, People, and other things of note, which are marked with this marke (†) thorow the whole Worke.

By the Industrie, Studie, Labour, and at the Charges of John Minshue Published and Printed. 22^o July, Anno 1625.

The Second Edition.

London.

Printed by John Haviland, and are by him to be sold at his House in the little Old-Baily in Eliots Court. M.DC.XXVII. *British Museum* (another copy in the *British Museum*, with a different title-page, bears the date 1626.)

Dedicated, "*Reuerendissimo Presuli, necnon Honoratissimo Domino, Ioanni, diuina Prouidentia, Episcopo Lincolnensi, & Magni Sigilli totius Angliæ Custodi.*"

In a time of long titles, the longest title yet !

1640. *The Italian Tutor, or a New and most Compleat Italian grammar to which is annexed A display of the Monasillable Particles of the language, by way of alphabet. As also certaine dialogues made up of Italianismes, or Niceties of the Language, with the English to them.* 2 pts.

T. Paine. London. 1640. 4to. *British Museum.* 1673. 8vo.

By Gio. Torriano, editor of the third edition of Florio's *A Worlde of Wordes*. 1659. *The Catalogue of Early English Books* (to 1640) prints the surname, 'Sorriano,' which is surely an error.

1660. *Lexicon Tetraglotton, an English-French-Italian-Spanish Dictionary: Whereunto is adjoined A large Nomenclature of the proper Terms (in all the four) belonging to the several Arts and Sciences, to Recreations, to Professions both Liberal and Mechanick, &c. Diuided into Fiftie two Sections; With another Volume of the Choicest Proverbs In all the said Tounes, (consisting of diuers compleat Tomes) and the English translated into the other Three, to take off the reproch which useth to be cast upon Her, That She is but barren in this point, and those Proverbs She hath are but flat and empty. Moreover, there are sundry familiar Letters and Verses running all in Proverbs, with a particular Tome of the British or old Cambrian Sayed Sawes and Adages which the Author thought fit to annex hereunto, and make Intelligible, for their great Antiquity and Weight: Lastly, there are five Centuries of New Sayings, which, in tract of Time, may serve for Proverbs to Posterity. By the Labours and Lucubrations of James Howell, Esq.;*

Senesco, non, segnesco.

London, Printed by J. G. for Samuel Thomson at the Bishops head in St. Pauls Church-yard. 1660. Folio. *British Museum. Peabody.*

Dedicated, "To his Majesty Charles the Second, Third Monarch of Great Britain," etc.

The *Proverbs* were published separately in 1659, as *Proverbs or old Sayed Saws and Adages in English or the Saxon tongue, Italian, French, and Spanish: Whereunto the British [i. e. Welsh] for their great Antiquity and weight are added."*

Among other attractions of this extraordinary compilation are three introductory

Poems by the Author

Touching the Association of the English Tounge with the French, Italian, and Spanish, etc.

I.

France, Italy and Spain, ye sisters three,
 Whose Touns are branches of the Latian tree,
 To perfect your odd Number, be not shy
 To take a Fourth to your society,
 That high Teutonick Dialect which bold
 Hengistus with his Saxons brought of old
 Among the Brittaines, when by Knife and Sword
 He first of England did create the word;
 Nor is't a small advantage to admitt,
 So Male a speech to mix with you, and knitt,
 Who by her Consonants and tougher strains
 Will bring more Arteries 'mong your soft veins,
 For of all touns Dutch hath most nerves and bones,
 Except the Pole, who hurles his words like stones.
 Some feign that when our Protoplastick sire
 Lost Paradis by Heavens provoked ire,
 He in Italian tempted was, in French
 Fell a begging pardon, but from thence
 He was thrust out in the high Teuton Tounge,
 Whence English (though much polished since) is sprung.

This Book is then an inlaid peece of art,
 English the knots which strengthen every part,
 Four languages are here together fix'd,
 Our Lemsters Ore with Naples silk is mix'd,
 The Loire, the Po, the Thames, and Tagus glide
 All in one bed, and kisse each others side,
 The Alps and Pyrenean mountains meet,
 The rose and flower-de-luce hang in one street :
 May Spain and Red-capt France a league here strike,
 If 'twixt their Kings and Crowns there were the like,
 Poore Europe should not bleed so fast, and call
 Turbands at last unto her Funerall.

1673. *The Italian reviv'd, or Introduction to the Italian Tongue.* [By Giovanni Torriano.]

London. 1673. 8vo. (Lowndes.) 1689. 8vo. (Allibone.)

d. PROVERBS.

1581. *A Brieve Discourse of Royall Monarchie, as the best Common-Weale. . . . Whereunto is added by the same* [Charles Merbury] *a Collection of Italian Proverbes, etc.*

T. Vautrollier, London, 1581. 4to. *British Museum* (2 copies).

The *Proverbes* have a distinct pagination and titlepage, which reads,

Proverbi vulgari, raccolti in diversi luoghi d'Italia, etc.

Prefixed to this work is the note, "Approbation of Mr. T. Norton, counsellor and solicitor of London, appointed by the bishop of London."

[1584?] *The booke of prittie conceites, taken out of Latin, Italian, French, Dutch and Englishe. Good for them that loue alwaies newe conceites.*

Printed for E. White, London [1584?]. 8vo. Black letter. *British Museum.*

1584. *The Welspring of wittie Conceites: containing a Methode, aswel to speake, as to endight (aptly and eloquently) of sundrie Matters: as (also) see great varietie of pithy Sentences, vertuous sayings and right Moral Instructions: No lesse pleasant to be read, then profitable to be practised, either in familiar speech or by writing, in Epistles and Letters. Out of Italian by W. Phist. Student. Wisdom is like a thing fallen into the water, which no man can finde, except it be searched to the bottome.*

At London. Printed by Richard Jones, dwelling at the Signe of the Rose and the Crowne, neere Holburne Bridge. 1584. 4to. Black letter. 51 leaves. *Bodleian*.

Besides the translation, Phist. (Phiston) added other matter, "partly the invention of late writers and partly mine own."

The Welspring is a series of letters containing the merest commonplaces of morals. Collier says there is not a single original remark, nor one allusion of a local or personal character.

1590. *The Quintessence of Wit, being A corrant comfort of conceites, Maximies [sic] and politicke deuises, selected and gathered together by Francisco Sansouino. Wherin is set forth sundrye excellent and wise sentences, worthie to be regarded and followed. Translated out of the Italian tung, and put into English for the benefit of all those that please to read and understand the works and worth of a worthy writer.*

At London, Printed by Edward Allde, dwelling without Cripplegate at the signe of the gilded Cuppe. Octobris 28. 1590. 4to. Black letter. 108 leaves. *Huth. British Museum*. Also, 1596 and 1599.

The arms of the translator, Captain Robert Hitchcock, of Caversfield, County Bucks, are engraved on sig. E 2, verso. A note at the end of the volume reads,—“This saide Captaine Hichcock seruing in the Lowe Cuntries, Anno. 1586 with two hundreth Souldiours: brought from thence with this Booke, the second booke of Sansouinos politick Conceites, which shall

be put to the Printing so soon as it is translated out of the Italian into English." No second volume, however, is known to have appeared.

The work consists of 803 aphorisms, which form the first book of Sansovino's *Propositioni overo Considerationi in materia di cose di Stato, sotto titolo di Avvertimenti, Avvedimenti Civili, & Concetti Politici di M. F. Guicciardini, G. F. Lottini, F. Sansovino*. [Edited by F. Sansovino.] *Vinegia*. 1583. 4to. *British Museum*.

In a dedicatory Epistle "to the Right Worshipfull Maister Robert Cicell, Esquire, one of the sonnes of the Right Honorable the Lord High Treasurer of England," Captain Hitchcock observes, "this book though it be printed in common paper, yet was it not penned in ordanarye discourses; it spreadeth it self like a tree that hath many braunches, whereon some bowe is greater then another, and yet the fruited of them all are alike in taste, because no soure crabbes were graffed where sweet apples should growe, nor no bitter oranges can be gathered where sweet powngarnets are planted; the excellency of this fruit must be sencibly felt and tasted with a well seasoned minde and iudgement, and the delicatenes therof must be chewed and chawed with a chosen and speciall spirite of understanding, not greedily mumbled up and eaten as a wanton eates peares that neuer were pared. Philosophie and farre fetched knowledge may not be handled and entertained like a Canterbury tale, nor used like a riding rime of Sir Topas."

I quote one maxim as a sample of the rest,—“That commonwealth where iustice is found for the poore, chastisement for those that be insolent & tirants, weight and measure in those things which are solde for the use of man, exercise and discipline amongst yong men, small covetousnes amongst olde persons, can neuer perishe.”

1590. *The Royal Exchange. Contayning sundry Aphorismes of Phylosophie, and golden principles of Morrall and*

natural Quadruplicities. Under pleasant and effectuall sentences, dyscouering such strange definitions, deuisions, and distinctions of vertue and vice, as may please the grauest Cittizens, or youngest Courtiers. Fyrst written in Italian and dedicated to the Signorie of Venice, nowe translated into English, and offered to the Cittie of London. Rob. Greene, in Artibus Magister.

At London, Printed by I. Charlewood for William Wright. Anno Dom. 1590. 4to. *Chetham Library, Manchester*, probably a unique exemplar. *The Life and Complete Works in Prose and Verse of Robert Greene, M. A.* In 12 volumes. Vol. VII. *The Huth Library.* A. B. Grosart. 1881-83. 8vo. 50 copies only. *Peabody. Yale University.*

Dedicated to the right honourable Sir John Hart, Knight, Lorde Mayor of the Cittie of London: and to the right worshipfull Ma. Richard Gurney, and Ma. Stephen Soame, Sheriffes of the same Cittie.

In his dedicatory epistle to Sir John Hart, Greene says,—
 “Hauing (right Honorable and Worshipful) read ouer an Italian Pamphlet, dedicated to the Signorie of Venice, called *La Burza Reale*, full of many strange & effectuall Aphorismes, ending in short contriued Quadruplicities, translating it into our vulgare English tongue, & keeping the tytle, which signifieth the *Royall Exchange*, I presumed, as the Italian made offer of his worke to the Venetian state, so to present the imitation of his labours to the pyllers of thys honourable Cittie of London, which to counteruaile theyr *Burza Reale*, haue a *Royall Exchange*: flourishing with as honorable Merchants, as theirs with *valorosissimi Mercadori*.”

The dedication, “To the right honourable Cittizens of the Cittie of London,” sets forth some of the wares to be had at this *Royall Exchange*,—

“heere you may buy obedience to God, performed in the carefull mayntenaunce of his true religion, here you shal see curiously sette our reuerence to Magistrates, fayth to freendes, loue to our neighbours, and charitie to the poore: who couets

to know the duety of a Christian, the offyce of a Ruler, the calling of a Cittizen: to be breefe, the effects Tullie pende down in his Officies, eyther for the embracing of vertue, or shunning of vice, let hym repayre to this *Royall Exchange*, and there he shall find himselfe generally furnished."

The 'Quadruplicities' are arranged in alphabetical order, according to the Italian, and are sometimes doubled, making an octave of aphorisms: after the set, or sets, comes a short comment, usually taken from some classical source. I cite a few 'Quadruplicities,' to illustrate,—

Dottore.

A Teacher.

- | | | |
|---|---|--|
| <p>Four things doe
belong unto a
Teacher.</p> | { | <ol style="list-style-type: none"> 1. In the day to looke over the Lecture he hath. 2. In the night by meditation to call it to memorie. 3. Priuatly to resolute his schollers in al doubts. 4. To be affable with them. |
|---|---|--|

(This is the first of two Quadruplicities on this theme.)

Pouerta.

Pouertie.

- | | | |
|---|---|--|
| <p>Four Artes doo
impouerish a man.</p> | { | <ol style="list-style-type: none"> 1. Grammer. 2. Lodgicke. 3. Arithmeticke. 4. And Geometrie. |
|---|---|--|

By this, the Author meaneth as I gesse, that all liberall Artes decay, that deuotion towards learning is colde, and that it is the poorest condition to be a Scholler, all Artes fayling but Diuinitie, Law, and Phisicke, the one profiting the soule, the second the purse, the third the bodie.

The last 'Quadruplicity' but one is this,—

Vita.

Lyfe.

- | | | |
|--|---|--|
| <p>Four things doo
prolong a man's life.</p> | { | <ol style="list-style-type: none"> 1. To liue soberlie. 2. To dwell with freends. 3. A holesome scituation. 4. A quiet and a merry mind. |
|--|---|--|

Nestor, who as Homer and other Historiographers doo retort, liued three ages, beeing demaunded by Agamemnon what was the causes of his so long life, aunswered, the first or primarie cause, was the decrees of the Gods, the second, frugalitie in dyet, want of care and of melancholie. If you will die olde, (sayth Hermogenes) lyue not in Law-places, eschew delicates, and spend thy idle time in honest and merry companie.

1613. *Amphorismes Civill and Militarie, amplified with Authorities, and exemplified with History, out of the first Quarterne of F. Guicciardine* [by Sir Robert Dallington]. (*A briefe Inference upon Guicciardine's digression, in the fourth part of the first Quarterne of his Historie; forbidden the impression and effaced out of the originall by the Inquisition.*)

Imprinted for E. Blount, London. 1613. Folio. 2 pts. *British Museum*. 1615. Folio. (Lowndes.) 1629. Folio. *British Museum*.

The first edition of this book here noted is the presentation copy to Prince Charles, afterwards King Charles I, and there is a portrait of the Prince in his thirteenth year on the verso of the titlepage. The second edition contains a translation of the inhibited digression (sixty-one pages in all); it is a satirical discussion of the authority of the popes.

Guicciardini's history was published in 1561, folio and octavo.

L'istoria d'Italia di F. G. pp. 1299. [Edited by Agnolo Guicciardini.] *L. Torret[ino]: Firenze.* 1561. 8vo. *British Museum* (2 copies). Also, *Fiorenza.* 1561. Folio. *British Museum*.

1633. *Bibliotheca scholastica instructissima. Or, Treasure of Ancient Adagies and Sententious Proverbs, selected out of the English, Greeke, Latene, French, Italian, and Spanish, etc. Excudebat M. F. Impensis Richardi Whitaker, Londini,* 1633.

8vo. *British Museum*. Also, *Londini*. 1654. 8vo. *British Museum*.

By Thomas Draxe. A posthumous publication whose preface is dated, "Harwich, Julii 30, 1615."

1659. *Proverbs English, French, Dutch, Italian, and Spanish. All Englished and Alphabetically digested. By N. R. Gent.*

London, Printed for Simon Miller at the Star in Pauls Church-yard. 1659. Sm. 8vo.

1660. *Choice Proverbs and Dialogues in Italian and English. Also, delightfull stories and apothegms, taken out of famous Guicciardine. Together with the Warres of Hannibal against the Romans; an history very usefull for all those that would attain to the Italian tongue. Published by P. P., an Italian, and Teacher of the Italian Tongue.*

Printed by E. C. London. 1660. 8vo. Pp. 304. *British Museum*.

Besides Guicciardini's *Avvertimenti Politici*, edited by San-sovino, Lodovico Guicciardini edited from his uncle's writings, *I precetti et sententie piu notabili in materia di stato di M. F. G. [uicciardini]*.

Anversa. 1585. 4to. *British Museum*.

See *Quintessence of Wit*. 1590.

1666. *Piazza Universale di Proverbi Italiani: Or, A Common Place of Italian Proverbs and Proverbial Phrases. Digested in Alphabetical Order by way of Dictionary: Inter-pretated, and occasionally Illustrated with Notes. Together with a Supplement of Italian Dialogues. Composed by Gio: Torriano, an Italian, and Professor of the Tongue.*

London, Printed by F. and T. W. for the Author. Anno Dom. 1666. Folio. (Lowndes. Allibone.)

INDEX OF TITLES.

a. Religion and Theology.

1547. Five Sermons [by Bernardino Ochino].
 1548. Sermons of the ryght famous Master Bernardine Ochine.
 1549. A Tragedie or Dialoge of the Primacie of the Bishop of Rome.
 [1550?] A discourse or traictise of Peter Martyr Vermill.
 [1550?] Certayne Sermons [by Bernardino Ochino].
 [1550?] Fouretene Sermons [by Bernardino Ochino.]
 1550. The Alcaron of the Barefote Friers.
 1550. An Epistle [from Peter Martyr to the Duke of Somerset].
 1550. An Epistle of the famous Docteur Mathewe Gribalde.
 1564. Most fruitfull and learned Commentaries [on the Book of Judges.]
 [1566.] Pasquine in a Traunce.
 1568. The Fearfull Fancies of the Florentine Couper.
 1568. Most learned and fruitfull Commentaries [on the Romans.]
 1569. Most Godly Prayers.
 1576. The Droomme of Doomes Day.
 1576. The Mirror of Mans lyfe.
 1576. An Epistle for the godly Bringing up of Children.
 1576. A brief Exposition of the XII Articles of our Fayth.
 [1580?] A brief Treatise concerning the use and abuse of Dauncing.
 1580. Certaine Godly and very profitable Sermons.
 1583. The Common Places of Doctor Peter Martyr.
 1584. The contempte of the world and the vanitie thereof.
 [1600?] How to meditate the Misteries of the Rosarie.
 1606. A full and satisfactorie answer [to Pope Paul V.].
 1606. A Declaration of the Variance [between Pope Paul V. and the Venetians.]
 1606. Meditations uppon the Passion.
 1608. A true copie of the Sentence of the high Councill of tenne.
 1608. Newes from Italy of a second Moses.
 1608. This History of our B. Lady of Loreto.
 [1609.] *Flos Sanctorum.* The Lives of the Saints.
 [1615?] Certaine devout considerations of frequenting the Blessed Sacrament.
 1616. A manifestation of the motives [of M. A. de Dominis].
 1617. A Sermon preached the first Sunday in Advent [by M. A. de Dominis].
 1618. The rockes of Christian Shipwracke.
 1619. The life of the Holy Mother Suor Maria Maddalena de Patsi.
 1620. The Historie of the Councel of Trent.
 1620. A Relation of the Death of the most illustrious Lord Sig^r Troilo Sauelli.

- 1620. Good News to Christendome.
- 1621. The Treasure of Vowed Chastity.
- 1623. M. A. de Dominis declares the cause of his Returne out of England.
- 1624. The Psalter of Jesus.
- 1625. The Free Schoole of Warre.
- 1626. The History of the quarrels of Pope Paul V. with the State of Venice.
- 1626. The Seaven Trumpets of Brother B. Saluthius [of the Order of St. Francis].
- 1627. The Life of B. Aloysius Gonzaga.
- 1628. A discourse upon the Reasons of the Resolution, etc.
- 1632. *Fuga Sæculi*, or the Holy Hatred of the World.
- 1632. The Admirable Life of S. Francis Xavier.
- 1638. The Hundred and Ten Considerations of Signior J. Valdesso.
- 1644. St. Paul's Late Progres upon Earth.
- 1651. The Life of the most Learned Father Paul.
- 1657. A Dialogue of Polygamy.
- 1855. [1548, ms.] The Benefit of Christ's Death.

b. Science and the Arts.

- 1543. The most excellent workes of chirurgerye [of Giovanni da Vigo].
- 1548. The Secretes of the reverende maister Alexis of Piemount.
- [1560?] The arte of ryding and of breakinge greate Horses.
- 1560. The Arte of Warre.
- 1562. The Castel of Memorie.
- 1562. The pleasaunt and wittie playe of the Cheasts [Chess].
- 1563. Onosandro Platonico, of the Generall Captaine and of his office.
- 1565. *Chirurgia parua Lanfranci*.
- 1574. A Direction for the Health of Magistrates.
- [1579.] A Joyfull Jewell. Containing preservatives for the Plague.
- 1580. A short discourses uppon chirurgerie.
- 1584. The Art of Riding ["out of Xenophon and Gryson," i. e., Federico Grisone].
- 1584. The Art of Riding [by Claudio Corte].
- 1586. Naturall and Artificiall Conclusions.
- 1588. Most briefe Tables.
- 1588. Three Bookes of Colloquies concerning the Arte of Shooting.
- 1588. [*Il Padre di Famiglia*.] The Housholders Philosophie.
- 1594. G. di Grassi his true Arte of Defence.
- 1594. *Examen de Ingenios*. The Examination of Mens Wits.
- 1595. A most strange and wonderfull prophesie.
- 1595. Vincentio Saviolo his Practise.
- 1596. A Booke of Secrets.
- 1597. *Ludus Scacchiæ*: Chesse-play.

- 1598. *Epulario*, or the Italian Banquet.
- 1598. A Tracte containing the Artes of curious Paintinge, Carvinge, & Buildinge.
- 1602. The Theoriques of the seven Planets.
- 1611. The first (—the fift) booke of Architecture.
- 1618. *Opiologia*, or a Treatise concerning the nature and use of Opium.
- 1622. The Italian Prophecier.
- 1623. A Revelation of the secret spirit [alchemy].
- 1624. A Strange and Wonderfull Prognostication.
- 1634. Hygiasticon : or the right course of preserving Life and Health.
- 1638. A Learned Treatise of Globes.
- 1658. Natural Magick.

c. Grammars and Dictionaries.

- 1550. Principal Rules of the Italian Grammer.
- 1568. The Enimie of Idlenesse.
- 1575. An Italian Grammer.
- 1578. Florio his first Frutes.
- 1578. A comfortable ayde for Schollers.
- 1583. *Campo di Fior*, or else The Flourie Field of Foore Languages.
- 1591. Florios Second Frutes.
- 1597. The Italian Schoole-maister.
- 1598. A Worlde of Wordes.
- 1612. The Passenger.
- 1617. ὙΓΕΜΩΝ Εἰς τὰς ΤΑΛΩΞΞΑΞ. The Guide into Tongues.
- 1640. The Italian Tutor.
- 1660. Lexicon Tetraglotton.
- 1673. The Italian reviv'd, or Introduction to the Italian Tongue.

d. Collections of Proverbs.

- 1581. A Collection of Italian Proverbes.
- [1584?] The booke of prittie conceites.
- 1584. The Welspring of wittie Conceites.
- 1590. The Quintessence of Wit.
- 1590. The Royal Exchange.
- 1613. Amphorismes Civill and Militarie.
- 1633. *Bibliotheca scholastica instructissima*, Or, Treasurie of Ancient Adagies.
- 1659. Proverbs English, French, Dutch, Italian, and Spanish.
- 1660. Choice Proverbs and Dialogues in Italian and English.
- 1666. *Piazza Universale di Proverbi Italiani*: Or a Common Place of Italian Proverbs.

INDEX OF ENGLISH TRANSLATORS.

Aglionby, Edward.....	1520-1587 (?)
Androse, Richard.....	fl. 1569.
Argentine, alias Sexten, Richard.....	d. 1568.
Astley, John.....	d. 1595.
B. G.....	fl. 1584.
B. G.....	fl. 1597.
B. G.....	fl. 1619.
B. H. (Bullinger, Heinrich).....	1504-1575.
B. W.....	fl. 1625.
Baker, George.....	1540-1600.
Barker, William.....	fl. 1554-1568.
Bedell, William, Bishop of Kilmore and Ardagh.....	1571-1642.
Bedingfield, Thomas.....	d. 1613.
Blundeville, Thomas.....	fl. 1561.
Booth, Richard.....	fl. 1626.
Brent, Sir Nathaniel, Warden of Merton College.....	1573 (?) - 1652.
Bretnor, Thomas.....	fl. 1607-1618.
C. G.....	fl. 1584.
Carew, Richard.....	1555-1620.
Chilmead, John [Edmund?].....	1610-1654.
Cooke, Ann, Lady Bacon.....	1528-1610.
Courtenay, Edward, Earl of Devonshire.....	1526 (?) - 1556.
Crashaw, William.....	1572-1626.
Dallington, Sir Robert.....	1561-1637.
Draxe, Thomas.....	d. 1618.
Ferrar, Nicholas.....	1592-1637.
Fitzherbert, Thomas.....	1552-1640.
Florio, John.....	1553 (?) - 1625.
Fullwood, William.....	fl. 1562-1568.
G. I., gentleman.....	fl. 1594.
G. J. or I.....	fl. [1615?].
Gale, Thomas.....	1507-1587.
Gascoigne, George.....	1525 (?) - 1577.
Glemhan, Charles.....	fl. 1569.
Golding, Arthur.....	1536 (?) - 1605 (?)
Grantham, Henry.....	fl. 1571-1587.
Greene, Robert.....	1560 (?) - 1592.
H. G.....	fl. 1574-1588.
Hall, or Halle, John.....	1529 (?) - 1566 (?)
Hawkins, Henry.....	1571 (?) - 1646.
Haydocke, Richard.....	fl. 1598-1605.
Heigham, John.....	fl. 1614-1631.
Herbert, George.....	1593-1633.

Hester, John.....	d. 1593.
Hill, Thomas, Londoner.....	fl. 1590.
Hitchcock, Robert.....	fl. 1590.
Holloway, Anthony.....	fl. 1595.
Hollyband, Claudius (Desainliens, Claude).....	fl. 1575-1583.
Howell, James.....	1594 (?) - 1666.
K. I. or T.....	fl. [1580?].
K. T.....	fl. 1588.
Kerton, Henry.....	fl. 1576.
Kinsman, Edward.....	fl. 1609 (?).
Lucar, Cyprian.....	fl. 1588-1590.
Marten, Anthony.....	d. 1597.
Matthew, Sir Toby.....	1577-1655.
Merbury, Charles.....	fl. 1581.
Minsheu, John.....	fl. 1617-1625.
N. R. E. (Napier, Robert, Esq.?).....	fl. 1623.
Newton, Sir Adam, Dean of Durham.....	d. 1630.
Newton, Thomas, of Cheshire.....	1542 (?) - 1607.
Norton, Robert.....	fl. 1586.
Norton, Thomas.....	1532-1584.
P. G. Br. (of the Order of St. Francis).....	fl. 1626.
P. T.....	fl. 1576.
P. W. (Philip, William?).....	fl. 1596.
P. W. L., of Saint Swithins.....	fl. 1576.
Phiston, or Fiston, W.....	fl. 1570-1609.
Ponet, Poynet, John, Bishop of Rochester and of Winchester.....	1516 (?) - 1556.
Potter, Christopher, Provost of Queen's College, Oxford.....	1591-1646.
Price, Thomas.....	fl. 1608.
R. N. Gent.....	fl. 1659.
Roe, Sir Thomas.....	1581 (?) - 1644.
Rowbotham, James.....	fl. 1562.
Rowland, David, of Anglesey.....	fl. 1578-1586.
S. R.....	fl. 1627.
S. T. (Nicholas Ferrar?).....	fl. 1634.
Thomas, William.....	Executed, May 18, 1554.
Udall, Nicholas.....	1506-1564.
W. I.....	fl. 1621.
Warde, William.....	fl. 1558.
Whitehorne, Peter.....	fl. 1560.

INDEX OF ITALIAN AUTHORS.

Accarigi, Alberto, da Cento.....	fl. 1537-1562.
Albizzi, Bartolommeo, da Pisa.....	d. 1401.
Alessio Piemontese.....	fl. 1557.

Alunno, Francesco.....	fl. 1543.
Ambrogini, Angelo (Poliziano).....	1454-1494.
Androzzi, Fulvio.....	?
Bagno, Timoteo da.....	fl. 1604.
Balbani, Niccolò.....	fl. 1581-1596.
Benvenuto ———.....	fl. 1612.
Borromeo, S. Carlo.....	1538-1584.
Cambi, Bartolommeo.....	?
Camilli, Camillo.....	fl. 1580-1591.
Cataneo, Girolamo (Novarese).....	fl. 1563-1572.
Cepari, Virgilio.....	1564-1631.
Cipriano, Giovanni.....	?
Conti, Lotario (Pope Innocent III).....	1160 (?) - 1216.
Cornaro, Luigi.....	1467-1566.
Cortano, Ludovico.....	?
Corte, Claudio.....	fl. 1573.
Cotta, Fabio.....	fl. 1546.
Curio, Caelius Secundus.....	1503-1569.
Dominis, Marco Antonio de, Bishop of Segni and Archbishop of Spalatro.....	1566-1624.
<i>Estella, Diego de.</i>	1524-1573.
Ficino, Marsilio.....	1433-1499.
Fioravanti, Leonardo, <i>Count.</i>	d. 1588.
Gelli, Giovanni Battista.....	1498-1563.
Giussani, Giovanni Pietro.....	fl. 1601-1611.
Grassi, Giacomo di.....	fl. 1570.
Grataroli, Guglielmo.....	1516-1568.
Gribaldi, Matteo, called 'Mopha'.....	d. 1564.
Grisone, Federico.....	fl. 1550.
Guicciardini, Francesco.....	1482-1540.
<i>Huarte Navarro, Juan de Dios.</i>	b. 1530-35 (?).
Lambi, Giovanni Battista.....	?
Lanfranci of Milan.....	d. 1306 (?).
Lentulo, Scipio.....	fl. 1568-1592.
<i>Loarte, Gaspare.</i>	d. 1578.
Lomazzo, Giovanni Paolo.....	1538-1600 (?).
Machiavelli, Niccolò.....	1469-1527.
Magini, Giovanni Antonio.....	1555-1617.
Manfredi, Fulgenzio.....	fl. 1610 (?).
Merula, Giorgio.....	1424 (?) - 1494.
Mirandola, Giovanni Pico della, <i>Count of Concordia.</i>	1463-1494.
Ochino, Bernardino, of Siena.....	1487-1564.
<i>Odemira, Damiano da.</i>	?
P. F.....	fl. 1608.
P. P.....	fl. 1660.

Paglia, Antonio dalla, A. degli Pagliaricci, (Aonio Paleario)...	1500 (?)–1570.
Porta, Giovanni Battista della.....	1543 (?)–1615.
Puccini, Vincenzo.....	fl. 1615.
Sarpi, Pietro, Fra Paolo Servita, Pietro Soave Polano, anagram of Paolo Sarpi Veneto.....	1552–1623.
Saviolo, Vincentio.....	fl. 1595–1599.
Serlio, Sebastiano.....	1473–1554.
Tartaglia, Niccolò.....	1500–1559.
Tasso, Torquato.....	1544–1595.
Tatti, Francesco, called Sansovino.....	1521–1586.
Torriano, Gio.....	fl. 1659–1678.
Torsellino, Orazio.....	1545–1599.
<i>Valdez, Juan de</i>	d. 1540.
Vermigli, Pietro Martire.....	1500–1562.
Vigo, Giovanni da.....	b. 1460 (?).
<i>Villegas, Alfonso de</i>	?

MARY AUGUSTA SCOTT.